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WILD LIFE IN THE ROCKY MOUNTAINS

OR THE LOST MILLION DOLLAR GOLD MINE

U.S.: West.- Description and Travel, 1850-

Thomas
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Thomas and Jones Panning Out Gold on Bivens Gulch

Wild Life in the Rocky Mountains

OR THE

Lost Million Dollar Gold Mine

By D. K. THOMAS

ILLUSTRATED BY ALICE MOSELEY AND M. REYNOLDS

A true story of actual experiences in the wild west.

Exciting adventures with wild animals, Indians and desperadoes.

The secrets of Mormonism.

A true story of the Mountain Meadow massacre.

An interesting narrative of the trials and hardships of an early western gold miner who finally succeeds.

C. E. THOMAS PUB. CO.
1917

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CONTENTS

		PAGE
Preface		9
CHAPTER		
I.	Dave Thomas Makes a Vow—Thomas and Kipp Plan a Trip	13
II.	Off for the Great West—A Long Hike—A Charming Young Lady	18
III.	An Exciting Hunt	25
IV.	Col. Sarpy, a Noted Hunter—Black Horse Tavern	29
V.	Sweet Betsy of Pike	36
VI.	A Wild West Girl	41
VII.	Nonesuch Puffenberger Learns the Snake Dance—A Wild West School Tamed	47
VIII.	Across the Great Plains—Fort Kearney to Denver—Gold Discovered on Cherry Creek	57
IX.	The Buckskin Joe Mines	67
X.	The Indians Are Coming	70
XI.	A Pay Streak—Nuggets of Gold	79
XII.	In a Great Game Country	93
XIII.	Salt Lake Valley	98
XIV.	The Mysteries of Mormonism	105
XV.	A Mormon Woman's Confession	110
XVI.	The Mountain Meadow Massacre—An Entire Wagon Train Wiped Out	117

XVII. On to Mining Country—Through Indian Territory 128
XVIII. Saved by Indians—A Rich Discovery —An Indian Wedding 135
XIX. Road Agents and Desperadoes..... 155
XX. Dance Halls and Gambling the Curse of the West..... 162
XXI. The Pipe of Peace..... 173
XXII. Sixty Million Dollars..... 187
XXIII. A Reign of Terror..... 197
XXIV. Road Agents and Vigilantes..... 205
XXV. The Vow Made Good—A Happy Marriage 218

I dedicate this journal to

MY WIFE,

who was the girl I left behind me when I started

for the gold region.

PREFACE

This story was written from memory fifty-nine years after the vow was made; with the exception of a few extracts and descriptions taken from the "Echoes of the Rocky Mountains," written by John W. Clampitt, among which were the "Mountain Meadow Massacre," the confession of Mrs. G. S. Richards, the description of the new tabernacle and size of the temple, also the arrest of George Ives and his execution, and the execution of Slade and his previous history on the plains. At the time of the execution of Ives and Slade, I was working my claim on Biven's Gulch and know that the extracts taken from "The Echoes of the Rocky Mountains" are true. The rest of the story is correct as remembered with but few variations. Many incidents connected with the story have been forgotten, however, and left out.

For the benefit of the reader, I deem it necessary to make an explanation in regard to several places mentioned in the story. The Beech Woods spoken of was in Clark County, Ohio, a short distance west of Springfield, the county seat of the county. This was

the station where Thomas and Kipp boarded the train when they started for the gold region.

The terminus of the railroad from which they continued their journey by stage was Mount Pleasant, the county seat of Henry County, Iowa. The new town at the end of the stage route was Corning, which was a rival town with Quincy for the county seat of Adams County, Iowa. The town, which contained two houses and a blacksmith shop, was Frankfort, the county seat of Montgomery County. Red Oak was not then in existence. Glenwood, the county seat of Mills County, was known as Coonville by the early settlers. Council Bluffs' first name was Caneville. Bethlehem is now Plattsmouth, Nebraska. The Breckinridge cabins on Blue River were the first cabins in Breckinridge, the county seat of Summit County, Colorado.

The gold mine discovered by the train in the mountains and abandoned has never been prospected and worked, it seems. Thirty years after I returned to the States new discoveries of gold were being made in different parts of the Rocky Mountains. I went with a party to hunt for the abandoned mine. After prospecting for a month or more in that part of the mountains where I thought the mine was located, I failed to find it. Not being satisfied with my first

trip, three years later I went with another party and prospected two weeks with no better luck than before. At a railroad station on the Oregon Short Line, I heard that there had been five old men there at different times looking for the mine. They had been with the train when the mine was discovered. They all failed to find it and the mine was known in that section of the country as the "Lost Million Dollar Gold Mine of the Rocky Mountains."

D. K. Thomas.

CHAPTER I

Dave Thomas Makes a Vow—Thomas and Kipp Plan a Trip

It was campaign year and Thomas and Kipp, who were returning home from a political meeting on a warm sultry day in May, stopped under a beech tree near the big road to rest and talk over their future prospects in regard to a business proposition that they were considering. The part of the country that they lived in was known as the Beech Woods; so named on account of the large number of beech trees in the vicinity. They had spent all of their days there with the exception of the time that they were attending the Linden Hill Academy. The chums were nearly the same age: and, in size and looks, were so nearly alike that they were often called the Beech Woods Twins.

Having finished their school work, they now worked on the farm during the spring and summer and taught school during the autumn and winter months. They differed from many young men who spent their first money for horses and buggies in that they saved most of theirs to invest in government land when they should make their long talked of western trip.

While sitting there enjoying the cool shade under the branches of the tall trees, Kipp said, "I met Mr. Tomlin at the convention today. He has just returned

from a trip out west, where he entered several hundred acres of government land. He said that the land office had been closed at Chariton and moved to Caneville; and that all of the government land in that section of the country is now on the market, subject to private entry at $1.25 per acre. I think that we ought to get a move on and start on our western trip. We ought to start not later than some day next week in order to get out there before the best land is taken.''

Thomas replied, ''That is the kind of talk that I like to hear. Set your day and I will be ready.''

''How will the thirteenth suit?'' asked Kipp.

''I suppose that the thirteenth will suit, but thirteen is considered an unlucky number,'' said Thomas.

''It has never been an unlucky number for me,'' answered Kipp. ''It will be my birthday and this will be a good way to celebrate.''

''We will consider it settled then that we will start on that day which will be next Tuesday. As this is Friday, it will give us several days in which to get ready and call on some of our friends whom we will want to see before we leave. You will want to visit your best girl. And, by the way, the Beech Woods girls have much to say about our intended western trip. A number of them were present at Mrs. Collison's quilting the other day. They all had some prophecy to make about our going west. I heard that Martha Miranda said that neither of us had been fifty

miles from home, nor longer away from our mothers than two weeks at one time. Lydia Sutton said that if we would let her know when we intended to start, she would bake cakes and fix us up lunch to eat on the road—enough to last until we returned. Mrs. Collison laughed and said, 'You girls may be fooled. You never can tell how far a frog is going to jump. Neither can you tell how far the boys will go, nor how long they will stay.' All of their talk will not have any effect on our going west. The way that I understand it is that we are going west to better our financial condition. It will help, not only in a business way, but will give us a standing in society.''

Kipp asked, ''Have we no standing in society, or is money the only thing needed?''

Thomas replied, ''A man may have all of the good traits that go to make up character; he may be temperate, truthful, and honest in all of his dealings; yet, without money or its equivalent, he is not respected by all classes as he should be. It is so in all society and business affairs. A poor man does not have any show. He is looked upon as a rather inferior being—one that does not amount to much. The difference that is now made between the two classes, the rich and the poor, does not seem right; it is not right. But it is so, always has been, and perhaps always will be.''

''It does seem that wealth has much to do with a person's standing and influence in society,'' Kipp replied. ''I had not thought of it before; but I do

not believe that our going west and taking up a small tract of land will help us much in our business affairs."

Thomas returned, "That alone may not, but I have a proposition, which I hope will meet with your approval, that I should like to attach to our western trip which I think will be of benefit to us. I was reading the other day, in the Weekly Inquirer, that gold had been discovered on the eastern slope of the Rocky Mountains. The mines are reported good and yielding gold in paying quantities. I am in favor of extending our western trip across the plains to the gold fields of the Rocky Mountains to try our luck at hunting and digging gold."

Kipp grunted, "Yes, and run the risk of being scalped by the Indians, or killed by mountain lions."

"It is true there is a risk to run. There may be an Indian or a lion in the way; but without some risk we cannot expect any great gain. There is no business proposition that we could go into without running some risk. I am willing to take that risk, and I will make a vow today under this beech tree that I will go to the gold fields in the Rocky Mountains and remain there until I get gold enough to start me in business and give me a standing in affairs."

To which Kipp replied, "I am willing to go west with you and perhaps to the gold fields; but I will not make a vow."

"It will do this much good," Thomas answered. "It will act as a stimulus and have a tendency to keep us in harness."

Here the conversation was brought to a close by their hearing a loud clap of thunder above and to the west of them. On looking around, they discovered for the first time that the western sky was overcast by clouds, some of which were extending over and above them. While they were watching the approaching storm with surprise, another clap of thunder was heard above and near them. Kipp cried, "We must get away from this tree. A tree is a poor place for shelter during an electric storm." To which Thomas replied that lightning was never known to strike a green beech tree; but that by the looks of those heavy black clouds a terrible storm, perhaps a tornado, was approaching and they had better get out of the woods. They hastened out to the big road, and separated, each going to his own not distant home.

CHAPTER II

Off for the Great West—A Long Hike—A Charming Young Lady

On the thirteenth, Thomas and Kipp were standing on the platform in front of the depot in a city on the C. & S. Railroad, their satchels containing their clothing near them. They had their tickets to the western town which was as far west as they could go by rail. One would naturally suppose by their looks and actions that they were about to start on a picnic excursion. A number of their neighbors and friends who had come to see them off were standing near them. Among the number was Kipp's sweetheart, who seemed to be in a comatose state. When their train arrived, and the handshaking, the good-by wishes for a safe journey, were over, they stepped on the train and were soon on their way to visit the glowing regions of the far west.

Their tickets were by way of Chicago, where they changed cars and stayed over night. They found Chicago a prosperous city on Lake Michigan built on such low flat land that it appeared to be a city in the mud. The streets were not paved. Some of the main business streets, however, were planked. Those not planked were a loblolly of mud and water. The wooden sidewalks were in a very bad condition, some of them being at one level and some at another,

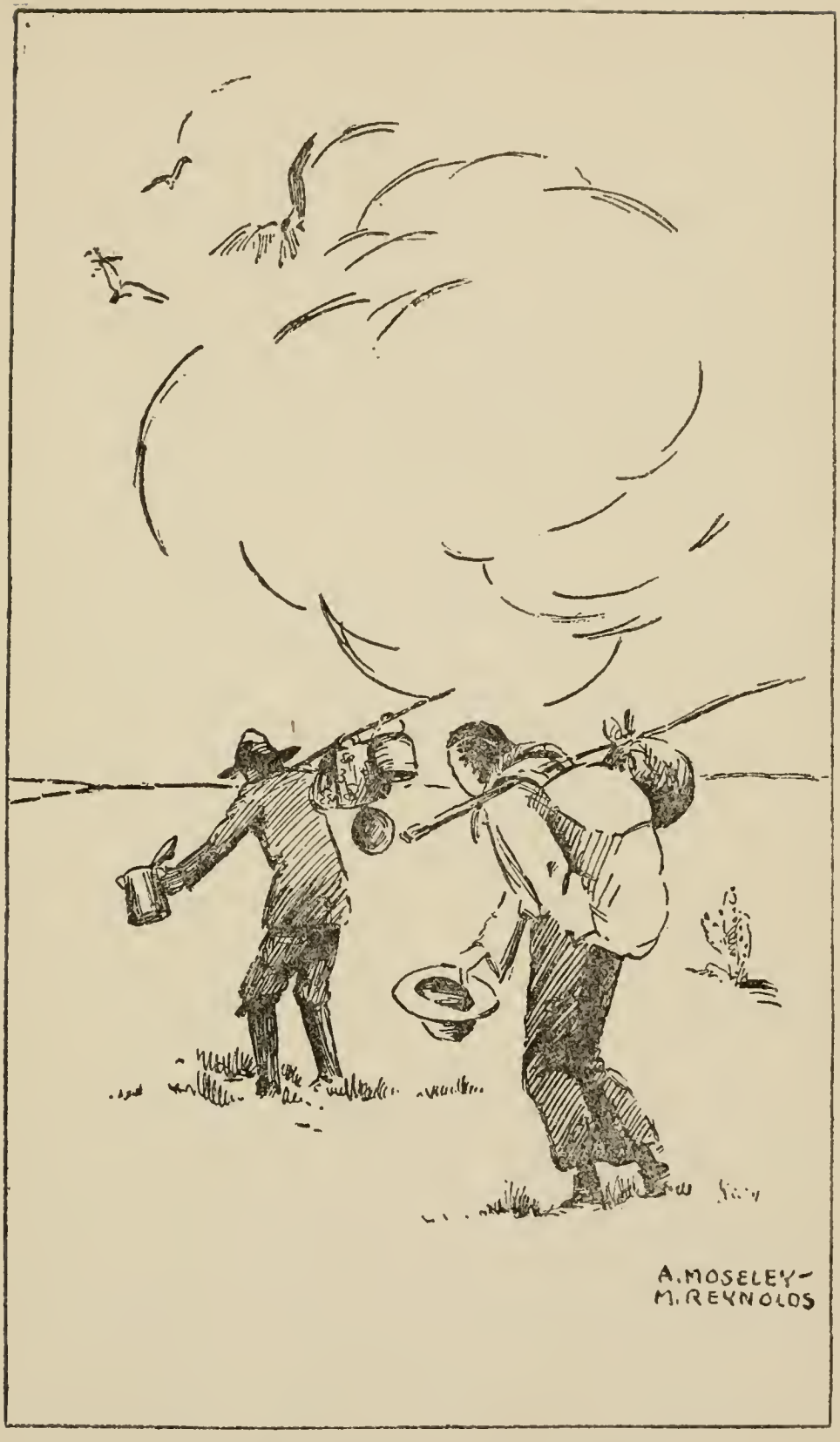
due to the fact that the city was in the process of being raised to a higher level. The buildings that had been raised had also had the walks in front raised, while the walks in front of buildings that had not been raised remained at the old level. Chicago was having a boom. New buildings were going up in all parts of the city. The building, moreover, seemed to extend far out into the country. The city now claimed one hundred thousand inhabitants, although the last census had shown only sixty thousand.

On leaving Chicago they traveled over a prairie country most of the way. It was the first prairie country that Thomas and Kipp had ever seen and they were much surprised at the difference between it and the heavy timber country they had just left and had always been accustomed to. Having arrived at the terminal of the railroad, they continued their journey in a two-horse covered rig called a stage, which carried the United States mail and had seats for four passengers, the two on the front seat riding backward. The country that they traveled over was not well settled. A boundless prairie stretched on every side as far as eye could reach, timber being found only along creeks and rivers. Prairie chickens were numerous. Deer and wild turkeys could sometimes be seen in and near the timber.

On the morning of the third day just as the sun was disappearing in the west they arrived at a new town on the prairie consisting of a score or more of

houses, most of which were grouped around a square. It was a rival town for the county seat of one of the last settled counties. They were now informed that they were at the end of stage route. The United States mail was carried on a buckboard which did not carry passengers. A buckboard is a vehicle which consists of a long, springy board fastened at each end to the axles with the seat above the front axles and wheels.

In order to continue their journey they must either hire a conveyance or travel on foot. They chose the latter for two reasons: first, to save expenses and second to have a change in traveling. Early the next morning, therefore, they started forward on foot. They carried their baggage by placing the end of a small stick or cane through the handles of their satchels and swinging them over their shoulders. By this device it did not interfere with their walking; moreover, the weight of the baggage resting on their backs and shoulders made it less burdensome. Kipp had on a new pair of boots, which soon seemed to be a size too small for him. They found the change in traveling much different from what they had expected and became very tired and hungry long before noon. The young men began to have regretful thoughts of Miss Sutton's cake proposition and of the old fashioned ten o'clock pieces they used to get in the Beech Woods. They noticed a house near the road ahead of them. Arriving there, Thomas told Kipp that if he would ask



Thomas and Kipp on the Hike

NEW YORK

for something to eat he would pay for it. A red-headed girl came to the door. Kipp asked if she would give them a snack. She looked at them a few moments as if she were sizing them up; then told them to come in and gave them seats near the door and left the room. She soon returned with two glasses containing whisky. Kipp and Thomas were surprised. They were not in the habit of indulging; but as they had been taught to eat and drink what was set before them they took the tumblers and drank the contents.

The girl left the room. While she was out, Kipp said, "I do not believe that she understood or knew the meaning of the word 'snack.'" Thomas replied, "Perhaps that was the first course." An elderly lady accompanied her on her return. Seeing no prospect of obtaining anything to eat, Thomas told her that they had been traveling since early in the morning and were tired and hungry and would like to get something to eat. She said that she could give them a piece, but that if they would wait she could get them a meal. The men folks, it seemed, had gone eight miles to help a neighbor with his work and would not be home to dinner. She promised to get an early dinner if they could wait. As it was ten miles to the next house, they told her that they would be very glad to wait. The two women left the room and soon the sound of the coffee mill was heard.

After the dinner was started and well under way,

the girl came in and took a seat near them and commenced a conversation. As it was the first opportunity that the young men had had of talking to a charming young lady since they had left home, they both took an active part in the conversation, each trying to outdo the other. The conversation had proceeded far enough so that all seemed deeply interested when a baby lying in a cradle at the other side of the room began to cry. The girl got up, excused herself, went to the cradle and took up the baby, still keeping up her share of the conversation. The baby ceased crying and the young men became convinced that she was the mother of the child. During the dinner hour they discovered that the supposed young girl was a married woman and had been married for over two years. After partaking of their meal they settled their bill and started on their journey.

When well on their way, Thomas reminded Kipp that when he asked for something to eat in the future he had better use words that could be understood. Kipp answered, "Yes, and when you start flirting with a young woman in the future you had better look around the room and see if there is a cradle in sight before you commence!" They traveled in the afternoon facing a strong west wind which made their progress slow and tedious. Late in the evening they arrived at a one-story log house where they remained over night.

CHAPTER III

An Exciting Hunt

In traveling in the west a traveler is seldom if ever refused a night's lodging. The house was occupied by a man and his wife. The man seemed to be of a retiring nature and had very little to say. The woman did the talking for both. They seemed intelligent and fond of reading. A large collection of books filled a bookcase along one of the walls. The bookcase had been fashioned by boring holes in the logs several feet apart in which pegs had been driven, to which the board shelves were nailed. The wall thus formed the back; while the sides were made by nailing boards up to the ends of the shelves. The woman seemed proud of their books and had much to say with regard to the different kinds of books that they had and of her favorite authors. Thomas noticed some large books on the bottom shelf and asked if they were an encyclopedia or "Chambers' Information for the People." She replied that they were "Information for the People," but not Chambers'. They seemed to be information for the citizens of the county, especially the taxpayers. Her husband was the County Treasurer, and the books belonged to the county.

She told them that the county seat, which consisted of two houses, a blacksmith shop, a hotel,

store, and postoffice, the latter being in the store, was on the road two miles west. The most of the county officers lived on farms in the country. In speaking of the settlement of the county, she said that they were two hundred miles from the railroad, and sixty-five miles from the nearest gristmill. As it took several days, four or five at least, to make the trip to mill, a number of the neighbors usually joined together and camped out on the road. She also told them that they would find the country west of there much more thickly settled, the reason being that the country west was about half timber. Immigrants coming in settled near timber, preferring the timbered land even though the soil was not as rich, because it was the most like the country that they had been accustomed to at home. Another thing that had greatly accelerated the settlement of the country to the west was the fact that the immigrants came up the Missouri River in steamboats, settled along the river and back into the country.

Thomas and Kipp spent the following night in Coonville, a new town near the timber. As they were approaching the town Kipp remarked:

"The name of the town and the country near it indicates that it is a good country for coons. If Bull, our coon dog, were only here we might have a dandy coon hunt."

"Yes," said Thomas, "if it were not for that little word IF, we could."

At the hotel after supper, the conversation of the parties present turned to coon hunting. Thomas and Kipp told several stories about coon hunting in the Beech Woods country. A young man by the name of Burt who belonged to the hotel asked them if they cared to go coon hunting. They replied that they were weary from traveling all day but were not too tired to go coon hunting if it was not far to go. Burt assured them that it was less than a mile to the big timber where they would find plenty of coons. Burt went to the stable, got Cuff, the coon dog, and they all started for what he called the coon timber. When near the timber they heard Cuff having a fight with something in the brush a few rods from them. Rushing forward they found him fighting with a big coon. Two young coons were standing near. These little fellows Thomas and Kipp easily caught and held in order to keep Cuff from killing them. Cuff, aided by Burt, soon killed the old mother coon.

Burt said, "A short horse is soon curried. This ends our sport for tonight, as Cuff is no good for the hunt after he kills a coon. The hide of this coon is worthless for fur on account of the lateness of the season. I will take it home, skin it, and tan the hide. The young ones will do for pets."

They started home, each carrying a coon, well pleased with their coon hunt of such short duration. The next day, after three days of their change of traveling, the young men arrived in Caneville.

Caneville was the oldest and largest town in upper Missouri country. It was built on Cane creek near the bluffs four miles from the Missouri river. There were several large canebreaks along the river, from which the town and creek received their names. The large cottonwood tree still stood on the bank of the creek near the high bluffs, under which the Indians held their council and made their first treaty with the early settlers.

Kipp and Thomas were informed that the Land Office was open for pre-emption entries only and would not be open to other than pre-emption entries until the following spring, the object being to favor the settlers and help the country by preventing land buyers from purchasing hundreds and thousands of acres for speculative purposes, thus retarding the populating of the country. The party or parties making pre-emption entries were required to live on the land a certain length of time and to do a certain amount of work before they received their certificate of entry.

CHAPTER IV

Col. Sarpy, a Noted Hunter—Black Horse Tavern

When we next see Thomas and Kipp they are at Bethlehem, stopping at the Pilgrim House. Bethlehem was a small town on the west bank of the Missouri river. It had been laid out and started by the Mormons when they crossed the river at that point in search of new homes and a new Zion in the Rocky Mountains. A large number of the Mormons remained from three to five years in and near Bethlehem and farmed, before following the Saints to their new Zion in the mountains near Salt Lake.

Thomas and Kipp arrived in Bethlehem only to be informed that they were too late to hope to get with a train in order to cross the plains. Most of the trains started as soon as there was sufficient grass for the stock to live upon, and seldom started after the first of June. Bethlehem, however, was just then having a building boom; and, as there was plenty of work at good wages to be had, they decided to go to work and wait until the next spring, when they could get an early start.

The Pilgrim House was a two-story frame building, one of the oldest buildings in Bethlehem. It had been built by Col. Sarpy, a noted trapper and hunter. It had been first named the Black Horse

Tavern in honor of a large black horse which the Colonel rode when visiting his traps; and was still known by that name by many of the old settlers. The Colonel did not live in his hotel; but kept it rented, as he preferred to live in an Indian shack on the adjoining lot.

The Colonel was not a Mormon, although he lived with two Indian squaws who were his wives according to the Indian custom. He was a stout, heavily built man of medium height and dark complexion. He was of Canadian French parentage, having been born and raised in Quebec. He came to the upper Missouri country when nineteen years of age, where he soon became known as an expert hunter and trapper. He spent most of his time among the Indians. Thus he became the Indians' friend and they were his friends. He bought their furs and shipped them to St. Louis for them. He claimed and later bought a large tract of land near Bethlehem, a part of which he farmed. It was one of the first farms or ranches west of the Missouri river and was known as the Bellview Ranch. The name was derived from the fact that a large bell, hung at the top of a large pole, was used as a signal for the country round about. It suited the purpose nicely, as it could be heard for long distances. When the country was organized into a territory, one of the counties covered his ranch and received his name.

He was a humane and benevolent man, always ready and willing to help those in trouble or want.

One cold winter when the snow covered the ground to the depth of two feet, he took a starving band of Indians into his ranch, fed and sheltered them until the snow melted away in the spring. He himself, however, did not live on his ranch, but had it superintended and managed by half-breed Indians.

With all of his good qualities, he had two very bad habits; he was a hard swearing man and fond of strong drink. It seemed that he tried to use as many profane words in his conversation as he could. He frequently used such words as "hell" and "damnation"; words that had no grammatical relation to the rest of the sentence. He was not a steady drinker, however, there were days and weeks that he would not touch a drop. Then he would get on one of his sprees which would last for days and sometimes weeks.

While he was on his spree, his wives would visit his traps, riding on his horse, Black Ned. They never used a saddle, but a blanket in which there were pockets for stirrups. They always went together and rode man fashion; one of them, however, facing forward and the other facing backward. Thus there were very few things that escaped their view. They did not use the bow and arrow, but each one had a carbine strapped to her body. They could shoot, moreover, with great accuracy and many a deer, antelope, and beaver was shot and killed from the back of Black Ned.

The Mormons owned a large church in Bethlehem.

where meetings were held on Sunday and sometimes during the week. A Mormon and his wife who lived a short distance in the country invited Thomas and Kipp home for dinner one Sunday. The dinner was almost ready to put on the table when the woman hinted that she would like to have a pail of water. Thomas and Kipp volunteered to get the water if she would give them a couple of pails to get it in. She handed them the pails and told them where to get the water at a spring a short distance from the house. As they arrived near the spring they saw a huge black snake lying in the path before them. It soon disappeared through the weeds to a brush pile. Not having anything with them with which to kill the snake, they filled their pails and returned to the house. Kipp told of seeing a monstrous black snake as long as a rail near the spring. It frightened the little girl who was sitting on the floor so that she got up and ran to her mother as if she feared that the snake was after her.

After Kipp got through talking about the size of the snake, Thomas said that he thought the snake was not more than five or six feet long. The Mormon said he thought that that was nearer right than the length of a rail. His rails were eleven feet long. In order to decide the matter, they decided to take the dog and go down and kill the snake. The dog was not long in finding and killing the snake. The Mormon took out his rule and measured the snake. To the great surprise of Kipp, it

Colonel Sarpy's Indian Wives

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did not measure quite six feet. This incident merely shows how differently people see things. It is seldom if ever that two people see a thing just alike, thought each is perfectly honest in the way he sees it.

The Mormons who lived in and near Bethlehem believed in polygamy and claimed that it was right according to scripture. They said that the Bible spoke in different places of woman as being the glory of man. Thus the more women a man had, the more glory. There was a rule, however, in the Mormon Church which prohibited a poor man from having more than one wife. He had to be contented, therefore, with less glory than the rich man or the officers in the church.

CHAPTER V

Sweet Betsy of Pike

There was a story told of a Mormon Elder who wanted more glory and tried to get a young man's sweetheart away from him. The young people were on their way to California with a company of immigrants. They stopped in Bethlehem a short time before starting on their way across the plains. A young doctor living in Bethlehem at the time wrote a few lines about the episode which will tell how nearly the Elder succeeded in getting more glory. The following is a part of what he wrote:

"Sweet Betsy of Missouri and County of Pike
Crossed the great plains with her dear lover Ike.
They stopped in Bethlehem on their way;
A Mormon Elder saw sweet Betsy and wanted her to stay.
Sweet Betsy took fright and ran like a deer
And left the Elder bowing and scraping and acting very queer
For there was a feeling 'round his heart that gave him pain
When he realized his trying for more glory was labor spent in vain."

Kipp and Thomas worked in Bethlehem during the summer and a part of the fall and helped in the building of a town which in a few years became a prosperous city. Bethlehem was like the other Mormon towns, Coonville and Caneville in that when when the Mormons left and the country settled up the towns received other names.

Late in the fall Thomas noticed that Kipp often talked of home, home folks, and the girl that he had left behind him. He thought that his talk was merely a symptom of homesickness and would soon wear off. A short time afterwards he noticed that Kipp did not seem to have much appetite for his breakfast. Moreover, he had very little to say, which was very unusual. As Thomas was standing in the hall after breakfast. Kipp came along, tapped him on the shoulder, and said, "I wish to speak to you." Thomas followed him out to the sidewalk. Kipp turned and said:

"I am tired of the west and the western life, and I am going home."

"Are you in earnest or are you joking?" said Thomas.

"I mean it. I was down at the postoffice last night and heard someone say that the John Warner is expected down the river today. If she comes I will go to St. Louis on her. There I will take a boat for Cincinnati, and from there I will go home on the cars."

The John Warner was the name of a steamboat

built and owned by the captain who gave the boat his name.

"This is very sudden," remarked Thomas. "Why did you not say something about it before?"

"I hated to. I did not know until last night that I would go for certain."

"I expected you to go west with me to the Rocky Mountains where we would stand a chance of making something for ourselves," answered Thomas.

"I am as far west now," said Kipp, "as I ever want to be. I could not think of going seven or eight hundred miles farther west beyond civilization and mail communication."

Here the conversation was brought to a close by the sound of a large, coarse whistle such as steamboats make when nearing a landing. Looking up the river they saw clouds of smoke circling in the air and beneath was a steamboat coming down the river. As the boat came nearer Kipp read aloud the name "John Warner" which was painted in large gilt letters on the side of the boat. He seemed pleased with the name, although a boat by any other name would have suited his purpose just as well. Securing his satchel, which he had packed the night before, the two friends walked down to the landing two blocks away. When they arrived at the landing a large number of men, women, and children were there and more coming. Such was always the case when a steamboat made a landing, since

there were few boats on the upper Missouri river at that time.

The boat drew up to the landing, the gangplank was thrown out, a few passengers disembarked, and some freight was unloaded. Kipp shook hands with Thomas, wishing him good luck while he was in the west and hoping that he would get gold enough when he went to the gold region to make good his vow when he returned. Thomas thanked him and wished him a safe journey home. A large number of men and women from Bethlehem and the surrounding country also embarked to go down to the next landing where two days of horse-racing was to come off. As soon as all were on board, the bell commenced ringing and the words "All abroad" were called out. The gangplank was drawn in and the boat moved slowly out into the swift current and steamed down stream.

Thomas watched the boat until it passed around a bend in the river. Just before the boat passed around the bend, Kipp came out on the upper deck and waved his hat. Thomas and those standing near him waved in return. As the boat passed around the bend and disappeared, Kipp was last seen waving his hat. Thomas imagined that he was singing, "I am going home, going home, never more to roam. Home, home, sweet, sweet home, there is no place like home." A month later Thomas received a letter from him stating that he had arrived safely after a very pleasant trip to find the

Beech Woods people well and prospering. He also stated that he was married to the girl that he had left behind him and that they were living in Dialton, where he had been hired to teach the town school.

CHAPTER VI

A Wild West Girl

Thomas returned to the Pilgrim House after the departure of his friend, intending to answer some letters that he had received the day previous. He soon found, however that he was not in the mood to write letters. So he went out in front and took a seat under the awning. While sitting there his mind wandered back to his old home. He thought of home folks and of the many pleasant times that he had had while there in attending basket meetings, Sunday-school celebrations, and various other meetings held for pleasure or profit. Then he thought of his present situation. He was eight hundred miles from his old home; his partner had left him to go on alone into a strange country. He thought of the future danger and trouble that might be awaiting him alone and among strangers.

While thus musing, he heard loud talking, and, on looking up, he noticed that some men in the street in front of him were looking in a western direction and seemed quite excited. He arose and moved out to where they were standing. He then noticed a cloud of dust arising from behind a hill on the road about a mile west of town. He soon discovered that it was caused by a large ox-train of covered

wagons. A woman riding at full speed led the train. Arriving near town, she left the road and rode to a grove of timber and through it to a small creek. After inspecting the creek, she rode back nearly to the road. She stopped on a level piece of ground. When the train arrived, it divided into two sections, each section forming a half circle around the woman on horseback, thus forming a complete circle of wagons with the woman in the center.

It was now evident that the newcomers were going into camp. Consequently there was much excitement in town. Men and women rushed into the street all wondering who they could be and where they were from, for it was seldom if ever that such a large train came in from the west. A large number, including Thomas, started for the camp. They found everyone busy, each having a task and doing it. Some of the men were unyoking the oxen and staking them out; some were carrying wood and water, while others were erecting tents. The women were busily engaged in preparing the noonday meal.

The woman who had come on horseback walked up to where they were standing and saluted them saying:

"I hope that we are not intruding or trespassing on any one's rights."

Someone in the party replied that they thought that they were not, as the land belonged to a rich speculator who did not live there. And that the land had been used for camping purposes.

The Captain of the Mormon Train

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"Then," she said, "with the consent of the good people of this town, we will remain here for an indefinite period and form an addition which we will call Paradise."

With those few words she passed on in her inspection of all parts of the camp. She was a tall, slender brunette with piercing black eyes and black hair worn cropped rather short, not quite reaching her shoulders. She impressed one as being up in the twenties in years.

Thomas noticed a young man near who seemed to be more stationary than the rest. He was at the hind end of a wagon skinning an antelope. Thomas entered into conversation with him and found him to be of a friendly turn. He related that they were Mormons from Utah who were tired of Mormonism and Brigham Young as a ruler and teacher. They had, therefore, come back to God's country to seek new homes near the Missouri River. Their train numbered twenty-two wagons and there were over a hundred persons that belonged to the train. He also said that the woman that had just passed was the Captain, so chosen because she was a hunter, trapper, and horseback rider. She had been in many skirmishes and battles with the Indians near Salt Lake City. As soon as she took command of the train she divided it into two sections, eleven wagons in each section. The wagons were all numbered and every wagon was in the same place in the train that day that they had been when they started.

She selected six young men to do the hunting for the train. They were exempt from camp duty and hunted on alternate days, three each day. They furnished the train with fresh meat during the entire trip of seventy-two days. The meat consisted of bear, mountain sheep, deer, buffalo, and antelope. The kill each day was divided into twenty-two parts, according to the number belonging to each wagon.

Thomas asked him if he had heard anything of gold being discovered in the mountains as they came through. He replied that they had met a company of prospectors in the Medicine Boy Mountains, who told them that gold had been discovered a hundred miles south of there in paying quantities and that a part of their company were mining there while these others were hunting for new diggings.

CHAPTER VII

Nonesuch Puffenberger Learns the Snake Dance—A Wild West School Tamed

When Thomas returned to the hotel, he found Mr. Fimple, the school director, there awaiting his return. He had come to see if he could hire Thomas to teach the Bethlehem school. He wanted a teacher with experience. He said that the last teacher he had hired was a young man from Missouri without experience. Consequently he had made a failure. He did not seem to be able to keep order and the pupils did just as they pleased, reciting when they saw fit. Some of them would dance in time of school. If any of them had occasion to go out they would not go out the door, but would raise the nearest window and hop out. They bothered the teacher and worried him to such an extent that he went out in front of the schoolhouse one day and shot himself in the head with an Allen revolver. So they were out of a teacher for the remainder of the term. He said that some of the pupils were half-breed Indians and hard to control. Thomas remarked when he got through with the pedigree of the school that he evidently wanted a master as well as a teacher. Thomas told him the terms for which he would agree to take the school and run the risk of controlling the pupils, breed and half-

breed. Mr. Fimple handed him the key to the schoolhouse and told him that he could consider himself hired for the fall and winter term; school to commence the following Monday morning.

The schoolhouse was built outside of the town limits. The building was a one-story frame, boarded up and down and painted red. It looked more like a barn than a schoolhouse. It was almost surrounded by small timber and brush. Thomas arrived at the schoolhouse on Monday morning an hour before time to take up school. Unlocking the door, he went in and found the inside in much better condition than he expected. The walls were plastered and smooth and the woodwork was painted. There was a row of seats along the wall on two sides and half way across the back end. Seats for the small pupils were arranged in front of the desks of the larger pupils. The blackboard and teacher's desk occupied the space at the end of the room not occupied by seats. At the front end of the room on either side of the door were shelves and hooks for wraps and dinner pails. In the center of the room stood a large wood stove.

After making a careful survey of the room, the question as to how he was to commence and control the school arose in the new teacher's mind. He thought of Mr. Fimple's pedigree of the pupils and reflected that he was expected to control and teach unruly boys and girls. In order to do so, would it not be lawful, right and proper to punish for bad behavior? He, therefore, went out to the grove and

cut two long, slim leatherwood switches, took them in and laid them on one of the top shelves.

By this time the pupils commenced to come in. He had them take seats at once in order that they might not get together on the outside to make plans. The room was soon filled with young people of various sizes and ages, ranging from six years to sixteen. He ordered them to get out their books; then took a memorandum book from his side pocket and commenced taking their names. They all gave their names in full with a single exception. The largest boy in school, a half-breed Indian boy, gave his on the installment plan. When asked his name, he answered, "Nonesuch," and hesitated.

"What else?" asked Thomas.

"Poosey."

"Is that all?"

"Is that not enough?" he replied.

Thomas said, "It is enough if it is your full name. I want your full name."

"If that is what you want, my full name is Nonesuch Papoosey Puffenberger."

As soon as Thomas got through taking their names he commenced arranging them in classes, which proved no easy task, due to the fact that there were so many different kinds of books. Webster's Elementary Spelling Book was the only one that most of them had in common.

This task being completed, he stepped to the desk and told them that he had been hired by Mr. Fimple to teach the fall and winter terms of school, which

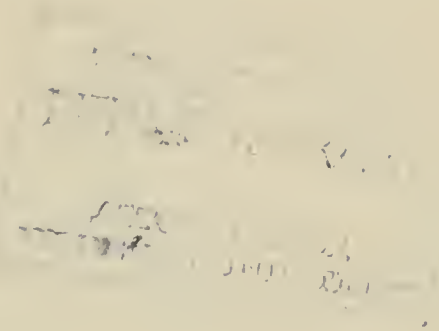
he intended to do. And he wanted it understood from the beginning that he intended to be master as well as teacher. At these words, ten or a dozen of the larger boys and girls made a noise clearing their throats ending with a half grunt or cough. This they did several times. Thomas tapped on the desk and told them that if they did not stop that noise then and there they would be in trouble. They all remained silent except two of the larger boys, one of them a brother to "Nonesuch." Thomas told them to come out on the floor and asked them if they had throat trouble. They both answered in unison:

"That's what, that's what ails the purp."

Thomas told them that he had a remedy for their kind of throat trouble. He went to the desk, took down one of his regulators and gave them each a severe dose. He then gave them permission to take their seats and told them that if it were not a cure he would give them another dose, perhaps a double one. It was a complete cure, however, and there was no more throat trouble of that kind during the two terms.

Thomas then took a position at the front end of the room where he could see almost every move the pupils made. He paid very little attention to recitations, hearing only a few of the smaller ones during the forenoon. His main object was to get control and teach the pupils to be obedient and attentive to their books. He had to use his regulator several times in order to do so. It was very nearly time to dismiss when he noticed that None Such had his

Nonsuch Taking a Dancing Lesson



head down behind his desk. He said nothing, but kept watch. Nonesuch soon raised his head to look over the top of his desk. In doing so he exposed a round black spot on his forehead made with the cork of his ink bottle. Thomas called him out on the floor. His face presented a mottled appearance. In addition to the spot on his forehead, there were spots on his cheeks, nose and chin, and a black streak along the bridge of his nose. Thomas asked him why he had disfigured himself in that manner.

He answered gruffly, "Because I wanted to. I painted myself for a snake dance."

"Did you intend to dance in time of school?" asked the teacher.

"Yes," he replied. "Barton Fimple and I danced during the last term whenever we wished."

"You had better not take a notion to do so while I am teaching here," said Thomas. "Dancing is not a branch that I am required to teach, nor do I profess to know much about it. The lessons that I would give might not be pleasant and agreeable. As you are painted for a snake dance, however, I may as well give you the first lesson."

He then used his regulator on and around his legs which caused him to dance, the spots on his face keeping tally with his feet. As soon as the boy got through dancing, Thomas told him to go home and wash his face. He opened the door and started him home and saw no more of him that day. Thomas was much encouraged by the time that school was out for the day. He noticed such a difference in

the behavior of the pupils in the afternoon from that in the forenoon it seemed a different school; they were all so quiet and attentive to their books.

The next morning all of the pupils, including Nonesuch and a number of new ones, were in their seats promptly. Thomas was engaged in taking the names of the new ones and arranging them in classes, when there came a knock at the door. The teacher opened the door, to find Mr. Fimple, the director, standing there. Thomas invited him in, but he shook his head and motioned for him to come out. Thomas, therefore, stepped out and closed the door. Mr. Fimple had an impediment in his speech. He always had to give two or three grunts before he could get his mouth in working order. After the usual preliminary grunts, he said:

"I have come to speak a few words to you about the school. And what I have to say had better be said outside of the schoolroom. From what I have heard, I am afraid that you are going to be too severe and cross with the young people."

Thomas looked at him and said, "When you hired me did you not tell me that you wanted a teacher with experience?"

"I did."

"Well," Thomas replied, "some of the pupils have been getting the experience."

"I heard in town this morning," Fimple returned, "that you had whipped half of the school yesterday."

"What you heard was not true," said Thomas, "but I would have done so if I could not have gained control and managed the pupils any other way. I do not punish for pleasure and do not believe in it except in extreme cases. Judging from the pedigree that you gave the school and from what I learned when I took up the school yesterday morning, I deemed it necessary to begin rather severely in order to convince them that I intended to be master as well as teacher. From the way they behave this morning, I do not anticipate having any more trouble. They are all quiet and attentive to their books."

"I hope that you are right," Mr. Fimple said, "and that you will have better success than the last teacher had. Good-by."

His prediction to the director proved true. He had very little difficulty during the entire term that he taught. The pupils proved obedient and attentive to their books. The most of them made rapid progress in their studies. He closed his term with an enrollment of sixty and an average attendance of fifty.

The last day of school they had an entertainment at night, in which nearly all of the pupils took part either in declamation or dialogue, acquitting themselves with credit. The exercises of the evening closed with music by the Bethlehem String Band and, to the amusement of all present, a war song and snake dance by Nonesuch. Mr. Fimple was there and made a few remarks. Among other things, he

said that he was well pleased with the way that the school had been conducted and taught. And that he believed that such was the sentiment of the patrons of the school. He also said that at the beginning of the term he and several others had thought that the teacher was going to be too severe with the pupils, but that he soon found out that the teacher had the correct method of conducting a school in order to determine who was to be master. He closed by offering Thomas the school for the next term. Thomas thanked him for the offer and said that if he were not intending to leave soon and were going to stay and teach, he would not ask for a better school than the Bethlehem School.

CHAPTER VIII

Across the Great Plains—Fort Kearney to Denver—Gold Discovered on Cherry Creek

Early in the spring three young men with a prairie schooner and a mule team arrived in Bethlehem. They had come early in order to start with the first train that left for the gold regions. It was such a cold and backward spring that grass of a sufficient growth for stock to subsist upon did not appear early. It was the second day of May, therefore, before the first train left Bethlehem for the gold region, which was two or three weeks after it was supposed to start. The three young men, while waiting for the train to start, camped on the same ground that the Mormons had occupied the fall previous. Thomas visited their camp and became acquainted with the young men. He agreed to join their party and go with them to hunt for gold in the mountains.

Redmond, one of the young men, was without a partner. Thomas took him for a partner. It was necessary for everyone traveling or prospecting in the mountains to have a partner to help carry the camping outfit from one place to another. Pack animals were not used except for traveling long distances. The camping outfit consisted of bedding, cooking utensils, grub, pick, shovel, and prospecting

pan. With the exception of grub, the articles necessary for one answered the same purpose for two or more. In traveling in the mountains each one had a certain part of the camp work to do and did it if he expected to stay with the outfit. The camp work consisted in taking care of the stock, getting wood and water, cooking, and other minor things.

Everyone traveling on the plains or in the mountains was known by his surname. It was Jones, Smith, Miller, etc. One was seldom known by his given name, but frequently had a nickname, such as Valley Sam, Kentucky, Windy, or Leather Breeches.

When the emigrants first commenced going overland to Oregon, California, and different parts of the Rocky Mountains, all of the country between the Missouri River and the mountains was considered the plains. The eastern half was covered with vegetation, tall grass and some timber; the western country was a sandy, barren country most of the way with the exception of the Platte River bottom, which was from two to ten miles wide and which afforded grass for the emigrants' stock. There was very little timber on the western half of the palins except near the mountains. There was one stretch of the way without a stick of timber large enough for a walking stick. Emigrants going over that part of the route were obliged to haul wood to be used in camp or to burn buffalo chips. Buffalo chips made a hot fire when not damp. Every day, before going into camp, the chip gatherers were to be seen gathering chips

for the camp fire. They always kept several sacks in the wagon to be used in case of damp weather.

The animals most seen on the plains were the buffalo, antelope, and prairie dog. The prairie dog is a small animal a little larger than a gopher. They always live in communities or prairie dog towns, as they are called. Their habitations were made by burrowing in the ground and throwing up a mound of dirt a foot or more in height, with a hole at the top. Their habitations are near each other and often cover several acres of ground. A small bird or owl lived in the same abode. It has also been said rattlesnakes live with them.

The buffalo was seldom seen except when they were migrating, which they did twice a year, going north in the spring and early summer and returning south in the fall. At these times they often traveled in large herds, a single herd often numbering several thousand. When one of these herds passed a train large numbers were shot for mere sport and the carcasses left lying on the ground untouched or just skinned. The antelope in herds ranging from two to twenty were seen daily. They were easily decoyed and shot.

The Platte Valley route was considered the best route to cross the plains. The road was hard and smooth and ran along the Platte River the entire distance of six hundred miles. Thus the emigrant could camp near the river the entire distance, where he would always be sure of water and grass, two

of the main things necessary in traveling, the other being wood.

There were two things noticed by all emigrants in crossing the plains. One was the number of graves seen on the route. The emigrant was seldom out of sight of one or more graves. The most of them were marked by some iron substance, such as a camp kettle, coffee boiler, or sheet iron pan. These articles had been rendered useless, filled with sand or gravel, and placed on the grave. Boards were seldom used, perhaps for fear that they would be taken and burned.

The other most noteworthy thing was the eternal sameness of the country. The emigrant traveled over a treeless plain and along the Platte River with its never-changing broad channel filled with sandbars. It seemed to him every day that he was traveling over the same country that he had been traveling over for days and weeks past. Indians were seen and met daily, which is always a good sign of peace and safety. When the Indian is on the warpath he is never seen until he makes an attack.

At the time that Thomas, Redmond and party were crossing the plains the tribes most frequently encountered were the Pawnee, Sioux, and Cheyenne. They were all friendly, and seldom, if ever, stole anything from the train. They were very good, however, at begging any small thing that they happened to fancy. Whenever they were met on the road or in camp they always saluted with a "How," and their next words invariably were "tobacco and matches." These

three were among the few that they spoke in good English. They always seemed satisfied if they received a pipeful or two of smoking tobacco and a few matches. This, of course, would not be much for the emigrant to give if they were not asked more than twenty times a day by different parties.

Whenever the Indians decided to move from one camp to another, they always moved everything belonging to the camp on a rig drawn by a pony. The rig was of their own construction. Two small, slim poles twelve or fifteen feet in length, the smaller ends of which answered for thills or shafts, were fastened to a harness on the pony which was made for that purpose. Two or three feet back of the pony were ties placed across the poles to hold them in place. A sufficient number of ties were used to form a platform large enough to hold what they intended to move. The large ends of the poles were flat underneath and dragged on the ground. It was surprising what a large load of plunder a single pony could draw on such a rig. As soon as the load was in place, the squaw would mount the pony and start for the new camping place.

Among the noted places of interest on the plains was Fort Kearney, which was two hundred and forty miles from the Missouri River; Cottonwood Springs, Lillian Springs, the half-way house, Fremont Slough, O'Fallen's Bluff, and Fremont's Orchard, the latter being near the mountains. The half-way house, so-called because it was considered half way across the plains, was the only permanent house on

the plains except at Fort Kearney. It was built and owned by Jack Morrow. The lumber for the buildings was hauled a distance of three hundred miles. Jack Morrow was a French Canadian hunter, trapper and merchant. He kept a kind of a variety store of such things as the emigrant would be likely to need. It was the only place on the plains that the emigrant could do any trading. The only other persons about the half-way house were Indian squaws, several of whom were his wives.

After four weeks of travel on the plains, Thomas, Redmond and party arrived at Tarry All, a mining town located on Cherry Creek twelve miles from the mountains. Tarry All was located on the site of the first gold discovery in the region, afterwards known as the Pike's Peak Gold region. The discovery was made by a company from Georgia composed of California and Georgia miners. They were on their way to prospect for gold in the Rocky Mountains. They had camped on Cherry Creek and while there some of the Cherry Creek sand was panned out and found to contain prospects of gold. A part of the company remained on Cherry Creek and commenced mining. They laid out and founded the town of Tarry All. The rest of the party, led by Russell and Gregory, went into the mountains and made other discoveries. As these later discoveries were late in the fall, all parties wintered in Tarry All.

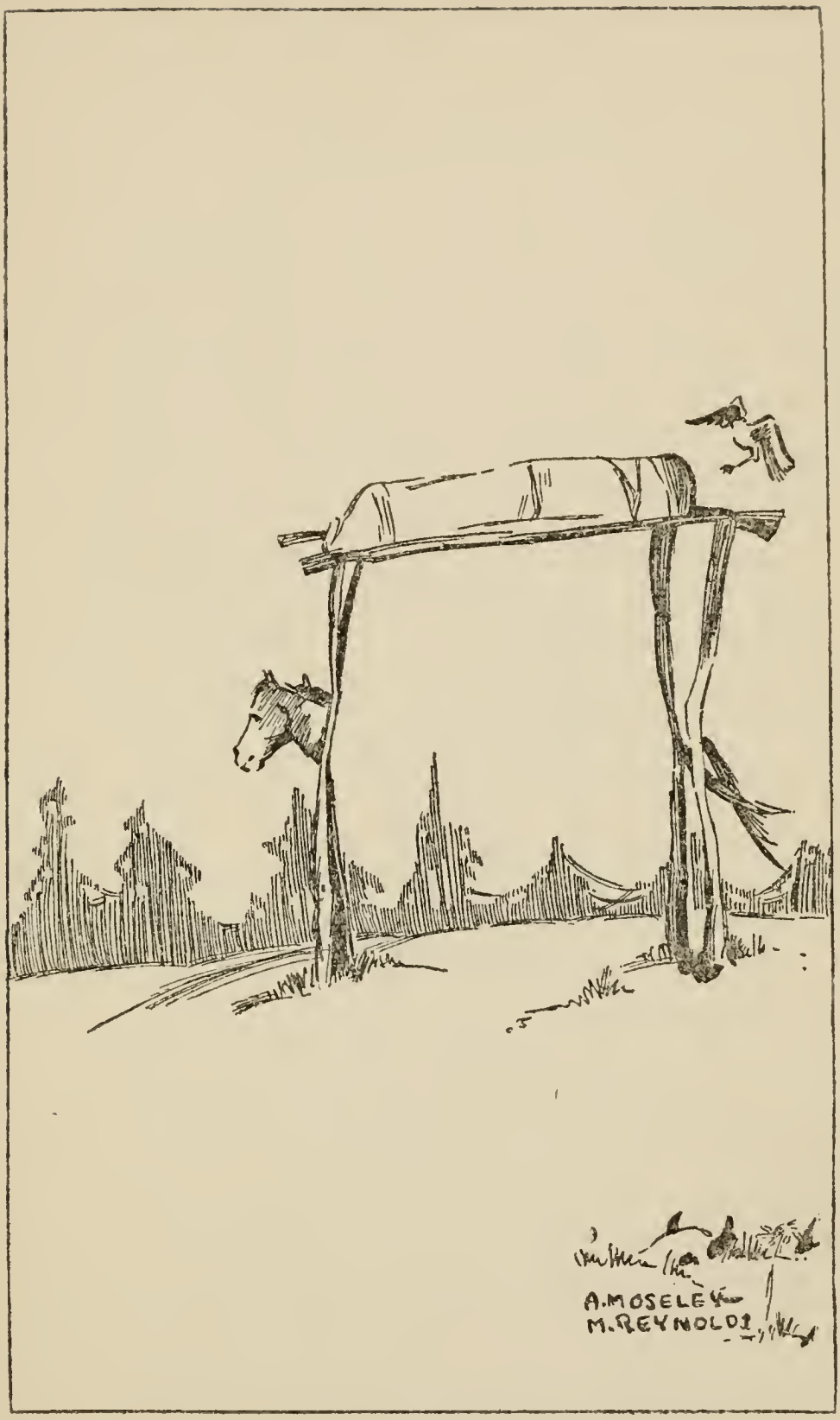
Immediately upon the reception of the news that gold had been discovered along Cherry Creek and in the mountains, thousands of emigrants from all

parts of the States set out to hunt for gold in the mountains. Tarry All, with its few log cabins scattered along Cherry Creek, soon became a prosperous city. The name Tarry All was dropped and the town was renamed Denver. Tarry All, however, seemed more appropriate, as everyone stopped there, if not permanently, after crossing the plains before going on into the mountains. The emigration the next few years was so large that the city of Denver increased very rapidly in wealth and population, soon becoming the headquarters and supply point for all of the mining camps and towns in the mountains. The mines on Cherry Creek proved to be float gold and surface diggings. Thus they were soon worked out and abandoned for other and richer diggings. Indeed, they never paid much more than wages and expenses.

A band of Indians was camped near Tarry All. Thomas and Redmond visited their camp and soon discovered by their dress and moccasins that they were of a different tribe than those they had met on the plains. The various tribes of Indians had different modes and ways. Each tribe had a different and distinctive way of making their moccasins in regard to the placing of the seam. This particular tribe proved to be Arapahoe Indians.

Near the camp was a grave of the chief of the tribe. It was surrounded by a circle of fifty-two pony skulls. It is customary when a chief or warrior dies to bury his arms and ornaments and other things that he owns in the grave with him. His ponies are killed that he may have them as well as

those things that are buried with him to use in the Happy Hunting Ground. It was the custom among some tribes of Indians to wrap their dead in blankets, tie them in poles and put them in the forks of trees or across the limbs. In the absence of trees, a scaffold ten or twelve feet high was built and poles laid from one fork of the scaffold to the other on which the bodies were placed.



An Indian Grave

CHAPTER IX

The Buckskin Joe Gold Mines

Immediately upon arriving in Tarry All, Thomas and Redmond heard that gold mines had been discovered in the Blue River country, for which place they started after remaining but two days in Tarry All. The route from Cherry Creek to Blue River lay over mountains, across creeks and gulches, and through a narrow canyon between two ranges of mountains through which the Platte River flowed. The river meandered from one side of the canyon to the other, thus compelling them to cross it five times. They were six days in reaching their destination.

They were surprised and disappointed upon their arrival in the Blue River country at the prospect for getting gold. Instead of hundreds of miners at work taking out quantities of gold they found very little work being done. The mining ground was all along the Blue River bottom and, as the river was up due to the melting snow in the mountains, many of the claims were under water. Discouraging as the prospect for mining appeared, Thomas, Redmond and party went to work building a shanty. While they were at work, a stout, heavily built man about six feet tall came along carrying a pick, shovel, and prospecting pan. His beard and hair

were mixed with gray. He wore a buckskin suit and cap. His talk and clothes soon revealed him to be a noted mountaineer, miner, and prospector, who was known in all the mining camps in the gold belt as Buckskin Joe, the gold wizard, the man who discovered the rich Buckskin Joe mines. Buckskin Joe was a natural prospector and miner. He could tell where to prospect for gold by the formation and lay of the land better than any other man in the gold region. His services and judgment were sought for in all of the mining camps in the gold region. In speaking of the mining districts of the Blue River country he mentioned Galena Gulch, Negro Gulch, and Indian Creek, in all of which he had been the means of discovering gold.

"The gold belt," he remarked, "is fifty miles wide and one hundred and fifty miles in length, extending in a northeast and southwest direction. The formation is granite rock. Gold is never found in a sandstone or limestone formation. There are two kinds of bedrock, granite and slate, in the gold belt. The granite very often proves to be a false bedrock, only a few feet in thickness with a layer of sand and gravel several feet deep between the two bedrocks. Miners are frequently fooled by this peculiar formation; and, believing that they have their claim all worked out, sell for a small sum or abandon it when the best part has never been touched."

In speaking of the Blue River district, he said,

"I have prospected it in different places and am fully satisfied that it is not a poor man's diggings. I have found very few places, however, near the surface that will much more than pay expenses of mining and wages. The gold is nearly always found in or near bedrock, which, I think, lies deep in the Blue River district. It will take much labor and capital, therefore, to drain and work the claims. Most of the work will necessarily be done by companies." As he started away he turned and said, "It will not make much difference what the prospects for getting gold in Blue River district are, as it is reported this morning that the Indians are expected up the river soon to kill or drive the miners out of the country."

Jones and Ashley both thought that his talk had been rather discouraging.

Redmond, however, said, "Buckskin Joe's talk and his Indian scare will not discourage me. I have come to stay."

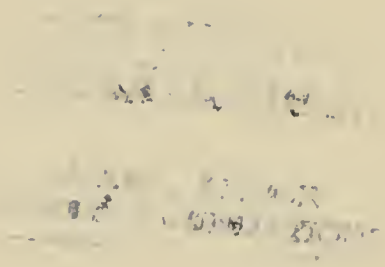
Then Thomas remarked, "He knew that we were pilgrims and perhaps his talk was for the purpose of initiating us into the mysteries of gold mining and to prepare us for the failures and disappointments of a miner's life."

CHAPTER X

The Indians Are Coming

Buckskin Joe was scarcely out of sight when a miner came running through the camp yelling at the top of his voice, "Indians! Indians! The Indians are coming! Get your arms and go to the Breckenridge Cabins." The Breckenridge Cabins, eight in number, were at the lower end of the district. They were built in the form of a square, two on each side and joined together so that they could be used as a fort if necessary. Before all of the miners had reached the cabins, large numbers of Indians were seen coming along the river bottom. As far as eye could see down the river they were coming. They were all mounted on ponies, had their war paint on, and were armed with rifles. They were coming at a slow pace, however, which was an indication that their coming was not of hostile intent. There were four riding a short distance in front. As these four arrived opposite the cabins, they left the trail and rode up in front of the cabins. They proved to be the three chiefs of the band and a young Frenchman who acted as interpreter. He said that the chief of the band desired him to say that their coming through the Americans' camp was of a peaceful nature and not for the purpose of interfering with the Americans' work. He added

The Indians Are Coming



that the chief desired him to say that his tribe had always been on friendly terms with the white men and that he hoped the friendship would always exist. At these words the miners gave three loud cheers which seemed to please the three chiefs greatly. They gave in return a loud whoop and three yells. The Frenchman said that they were a war party numbering six hundred warriors belonging to the Ute tribe; that they were on their way to South Park, which was disputed territory between the Arapahoe and Ute tribes. Blue Sky, the chief of the band, was going over to give the Arapahoes battle in order to decide which of the two tribes was to be the owner of the rich hunting grounds of the South Park and the surrounding mountain country.

During the time that the interpreter was talking, the warriors continued to pass, looking much like a moving panorama over a mile in length. Following along behind were several hundred goats and a number of ponies loaded with the camping outfit. Forty or fifty Indian boys mounted on ponies and armed with bows and arrows brought up the rear.

The Indian warriors, with few exceptions, were dressed alike. Their headdress consisted of a broad band bound around their head back of the ears and tied behind. It was ornamented with feathers from various kinds of birds. They all wore loose blanket capes over their shoulders and fastened together in front. Their breeches were made of buckskin

or tanned hides and ornamented with bells, beads, and fringes.

A few weeks later the miners heard that the Arapahoes had attacked them early one morning and defeated them, taking many prisoners and driving the remainder out of the mountains and down the Arkansas River. After the Indian scare was over and no one hurt, the miners returned to their work.

The second morning after Thomas, Redmond, and party arrived on Blue River, Redmond got up with a headache. He had some fever but was up and around camp a part of the day. The next morning he was so much worse that Thomas went through the camp inquiring for a doctor. He was told that there was not a doctor in the district. Redmond continued to grow worse, was deranged a part of the time, and had to be watched day and night. He seemed to want to go home and often called for Tilda.

He would say, "Tilda, Tilda, why don't you come?"

Matilda was his only sister; his father and mother were both dead. Everything was done that could be done under the circumstances, but he grew rapidly worse. He lingered along for about a week and died on the eighth day of what the miners called mountain fever. A grave was dug on the mountain side near their shanty. A rough box was made of lumber sawed with a whipsaw. The miners, who had been very good and kind during Redmond's illness,

came and helped perform the last sad rites of burying their partner and neighbor.

Redmond had always been a neighbor to Jones and Ashley at their home in southern Illinois. The day after Redmond was buried, therefore, was a sad and gloomy day for the little party. Ashley and Jones were much cast down and so discouraged that they talked of returning to the States. Thomas tried to encourage them by reminding them that although it was true that trouble had overtaken them and death claimed one of their number yet there was a prospect of brighter days ahead. He thought it would be the height of folly to think of returning home so soon after coming so far to hunt for and dig gold. Ashley and Jones argued that if Buckskin Joe had told the truth there was a very poor show of getting gold in the Blue River camp, and that other camps might be as bad or worse. And, moreover, if mountain fever was contagious and they stayed there they might have more grave digging to do. Thomas' talk had no effect and they left next morning for the States with a party of discouraged gold hunters.

After they had gone Thomas thought for the first time of the vow he had made under the Beech Tree and of what he had said to Kipp regarding desirability of making a vow. Thomas, therefore, took courage and soon got another partner. They bought a claim of a mining company and a part of a mining outfit which was attached to the claim.

They had the privilege of prospecting the claim by working it. If it proved satisfactory, they were to pay the price agreed upon. Half of the gold taken out was to go to the company; payments to be made once a week.

A mining outfit consists of picks, long handled shovels, prospecting pan, sluice-boxes, and riffles. A prospecting pan is a round sheet-iron pan sixteen or eighteen inches in diameter and five or six inches in depth with flaring sides. Most prospecting pans has copper bottoms which did not rust and strengthened the pan; five sluice boxes with riffles came with the claim. Sluice boxes are made of inch lumber. They are twelve inches wide and twelve feet long. There are three planks to each box. The bottom plank is sawed an inch or two wider at one end than at the other in order that the lower end of the first box will fit into the upper end of the next box and so on until the string of sluices is completed and connects the claim with the river. There are two narrow inch strips nailed across the tops of each box, one at either end, to strengthen the boxes and prevent them from spreading. The number of boxes used on a mining claim depends on the kind of dirt to be sluiced. Gravel mixed with clay requires more boxes than ordinary dirt. There are several kinds of riffles used in mining. The slat riffle is the one most commonly used. It is made by nailing lath or similar strips an inch apart on three narrow cross strips, one at either end and one in

the middle. Another kind of a riffle sometimes used was made of a plank full of holes, the holes forming the riffle. As a matter of convenience, the riffle is from two to six feet in length. They are all made to fit tightly in the bottom of the box. They are used only in the lower boxes. The dirt is thrown in the first or second boxes and washed down over the riffles, the gold settling in the bottom of the boxes follows the bottom to the riffles and lodges there. One other thing that all miners are obliged to have is a small scale of Troy weight and weights from a grain to an ounce with which they weigh the gold when prospecting and mining. Gold in its natural state was used as money, the only medium of exchange in the mining country.

Thomas and Woodbury commenced mining on their claim on the morning of the Fourth of July. They commenced at sunrise intending to do an old fashioned day's work. They worked hard all day, stopping only long enough for a short nooning, expecting to make a big run so that they could write home to their folks in the States and tell them how they had celebrated the Fourth and what they had made the first day that they had worked at mining. At night when they turned off most of the water, riffled down, and separated the gold from the sand and gravel according to the miner's process they weighed the gold and found they had not quite forty cents for their day's work.

Woodbury looked at it and said, "If that is gold

mining, I can beat it at home in York State raising hops."

Thomas replied, "What we have would not be hard to beat. It is true that we have not much gold to show for our day's work, but we have gained experience. There is one of two things certain. We either did not work in pay dirt or we did not have our sluice boxes set properly. They might have been too steep so that too much water washed the gold away; or they might have been to flat and did not riffle enough to save the gold. These and other things we must learn before we do any more mining. I am in favor, however, of trying some other mining district."

Woodbury said, "I have had enough of this Blue River country and do not care how soon I leave it. If we stay on Blue River much longer we will be liable to get the blues."

"That is a disease I never had," replied Thomas.

CHAPTER XI

A Pay Streak—Nuggets of Gold

The following morning they decided to go to the Swan River mining country, which was thirty miles from the Blue River mining country. They were joined by Huff, a tall stoop-shouldered man well along in the forties. He said that he had had no luck in the Blue River district and wanted to try his luck in the Swan River country. He said that he had been prospecting and mining for more than a month and had not taken out more than enough gold to pay for his grub. Thomas replied that they had enough mining in the Blue River district in that one day's work; that they had worked hard all day and only took out enough gold to tell what it looked like in its natural state.

Huff answered, "You are not the only ones who got enough of Blue River by working that claim. It is a trick that the company has of selling that claim to tenderfeet in order to initiate them into the mysteries of gold mining and at the same time get some of the top dirt sluiced off into the river."

A tenderfoot, in a mining country, is a name applied to all new and inexperienced miners.

In preparation for the start to the Swan River country, Thomas and Woodbury divided their camping outfit into two equal parts. Each part was done

up with small rope enough to make it convenient for packing. All miners use small rope in doing up and preparing their camping outfit for moving. It is called the miner's harness. Their route to Swan River lay through the mining districts of Indian Creek, Gold Run, and French Creek. At the latter place they stopped to rest and find out what they could about mines and mining. French Creek was the largest mining creek in the Blue River country. The bottom along the creek, which lay between pine covered ranges of mountains, was several hundred feet wide and ten or twelve miles in length.

Like most of the small rivers and creeks in the mountains, French Creek contained numerous beaver dams. Beavers, like prairie dogs, live in communities and always build a number of their dams in the same part of the stream. The beaver is an animal two feet or more in length with short legs and a smooth flat tail eight or ten inches long. Beavers are very ingenious and intelligent animals, as is shown by the manner in which they build their dams with a mound of dirt and their house in the center surrounded by water. They cut down bushes and saplings of just the right length to be used in their houses. Beavers are seldom seen away from their dams; they spend their time in their houses or in the water. If their dam happens to break at any time, large numbers are soon there to mend the break.

Late in the afternoon while the party was traveling up French Creek, Huff noticed that he did not have his pick. He thought that he had left it two or three miles back where they had rested the last time. He laid it to his bad luck and became discouraged. Thomas reminded him that his luck might change when he got to Swan River. He told him that it was getting late and that the rest of them would camp and get supper while he went after his pick. He said, "No," that he would go back, get his pick, return to Blue River, and start for the States. He maintained that losing his pick was a sure sign that if he went on he would have bad luck. He went on to mention some of the instances of bad luck that he had had in the past. Among other things, he said that his wife was an invalid and sick most of the time; one of his children was deformed, and two of his children had died of the scarlet fever. He started off grumbling about his bad luck and was soon out of sight, which was the last seen of Huff.

This little incident of Huff forgetting or losing his pick merely goes to show how easily some people are discouraged, and what a small thing it takes to discourage them. It bears out the assertion that Buckskin Joe once made that more than half of the miners who came out to prospect for and dig gold expected to find it near the surface and easy to get at. If they did not find it that way, they became discouraged and returned home with less money than they started with.

Thomas and Woodbury got an early start the next morning and soon came to a high, steep mountain which they commenced to climb. Owing to the weight of their packs, their progress was slow. They had to stop many times to rest, moreover, on account of the shortness of breath caused by the high altitude. When they reached the top they found themselves on the highest mountain of all the surrounding country. As far as eye could reach in every direction they could look out over mountains and valleys. They feasted their eyes on the grand mountain scenery as they rested near the crater of a volcano which had been silent for perhaps thousands of years. The crater was round and several yards in diameter. The rock sloped from the outer edges towards the center, thus making the center several feet lower than the rim. The trail from Blue River to Swan River followed the rim of the crater. A traveler was never known to try to cross the crater, always preferring to go around, thought it was many times further than the distance across.

While the partners were resting near the crater they heard thunder below them on the other side of the mountain. Looking down, they saw heavy clouds passing along the mountain which seemed to indicate that a heavy rainstorm was passing near and below them, yet all was clear and bright around and above them. As soon as the clouds had passed along the mountain and disappeared, they started on their journey down the mountain. Everything below the timber line indicated that there had been a heavy

Thomas and Woodbury Resting Near the Crater on a High Mountain

shower; the ground and rocks were wet, and the bushes and trees were dripping with water.

Soon after they reached the bottom of the mountain, they arrived in Georgia Gulch, which was one of the mining districts of the Swan River country. It was nearly noon and most of the miners had quit work for the noonday meal. They walked down the gulch and came upon three young southerners from Georgia, who were sitting under a pine tree and singing southern songs. They finished the last song with the words, "In Dixie's land I'll take my stand, to live and die in Dixie land."

Thomas introduced their party by telling the miners that they were tenderfeet; that they had just arrived in the gulch, and, if it were not asking too much, they would like to know something in regard to the Swan River mining country. He also asked for some information regarding the rules and regulations of the Georgia Gulch mining district.

Webster, who acted as spokesman, said that the Swan River mining country was composed of four gulches and one patch mining district. The gulches were reported good and the miners were taking out gold in paying quantities. He stated that, in the absence of government and territorial laws, the miners made their own laws, as was always the case in the gold region. The laws were the same, with few exceptions, in all of the mining districts. If a miner went from one district to another, therefore, he was subject to the same laws.

The claims were the same size in all of the districts. They were a hundred feet long in the gulches. On patch diggings they were one hundred feet square and laid out in tiers. Each miner was allowed one claim in the district for staking the ground he claimed. Other claims he might acquire by purchase, providing that he worked them six days a week. If he failed to do so, they might be worked by other parties. This was called "jumping a claim."

Georgia Gulch was the last one discovered in the Swan River mining country. The discovery was made by two young men from Georgia. What little prospecting and work had been done was proving it to be the richest discovery yet made in the Swan River country. Webster said that the parties making a discovery were entitled to one extra claim in addition to the claims they were allowed to stake. After a discovery is made the miners present hold a meeting and organize the district and name it. They also make the laws for the district and elect three of their number to the offices of Judge, Sheriff, and Recorder.

It was the duty of the Judge to preside at all miners' meetings; the Sheriff was expected to maintain order, and the Recorder was required to keep the minutes of all meetings, record the claims, and give a certificate of ownership, containing the owner's name and the number of his claim, to each owner. Claims were always known by their numbers. The discovery claim was known as No. 1 and the other claims were numbered up and down the gulch. There

Singing "Dixie Land"

were sometimes several hundred claims in each district. The Recorder received one dollar for rcording each claim, the money going to the parties making the discovery. This, together with the discovery claim, served as a reward for discovery and encouraged prospecting.

Should a dispute arise in regard to the ownership of claims, or two parties claim the same ground by staking, a miners' meeting of all the miners in the district is called to decide who is the rightful owner. The miners are jurors; all, whether claim owners or not, are permitted to vote. The presiding judge tells each claimant to state his case to the miners present. After each claimant has made his statement, the judge put it to vote. The one receiving the majority of votes is entitled to the ground. Thus it very often happens that the miner who has the most friends in the district gets the claim, whether he is entitled to it or not.

Thomas asked Webster if he knew of any claims for sale on the gulch. He replied that he did not know of any; that he had heard of only one claim being sold, and that for two thousand dollars. He went on to state, however, that he had a claim and a fraction of twenty feet. Since he could not work and oversee them both at the same time as required by the law of the district, he would sell the twenty feet.

"Where the twenty feet?" asked Thomas.

"You are standing on it," replied Webster.

"How does it happen that there are just twenty

feet here, when the claims are a hundred feet?'' inquired Thomas.

''It was this way,'' said Webster. ''When the discovery was made, the claim holders stepped their claims, aiming to step off a hundred feet. Quite a number must have made too long steps, or else too many steps. We had just finished measuring seven claims when you arrived. We commenced at discovery claim and allowed each claim holder his one hundred feet. Thus we gained twenty feet, which is between seven and eight.''

''What is your price for the twenty feet?''

''I will sell it for three hundred and sixty dollars, ten dollars down to bind the bargain. I will be willing to wait for the three hundred fifty dollars until you take it out of the claim after paying expenses,'' replied Webster.

''Is it necessary to have the twenty feet recorded?'' asked Thomas.

''No; the only purpose of recording the claims is to show what claims, if any, are not taken and to hold them until the claim holder has time to move his camping outfit on and take possession,'' answered Webster.

''We will take the claim,'' said Thomas, handing him the ten dollars. ''We will get the rest of it in the claim.''

''I am not at all uneasy, the way the claims are paying, about getting the rest,'' replied Webster. ''They are paying from fifty to three hundred dollars

to the sluice. Some claims, however, pay better than others. A pay streak, running the entire length of the gulch, is always found where gold is found.''

In order to make themselves at home, Thomas and Woodbury built a fire, cooked and ate their dinner on their own twenty feet. During the afternoon they worked on their drain ditch, which is always the first work to be done in commencing to work a claim. The ditch is dug long and deep enough to reach bed-rock at or near the lower end of the claim so that the water will drain off while the miner is at work. They worked early and late, and in two weeks had their drain ditch completed, a cabin built, sluice boxes and riffles made, and the top dirt stripped off the first tier or pit ready to go to work.

They hired an experienced miner to work with them. The first day that they worked the mine they took out five ounces of gold, which, at eighteen dollars an ounce, the regular rate in mining, amounted to ninety dollars in gold. Thomas asked Woodbury if he could beat it raising hops in York State. Woodbury replied that it certainly beat forty cents and that he could not beat it raising hops.

The most of the gold taken out of Georgia Gulch was coarse. The nuggets were of various sizes. The largest nugget taken out was worth over three hundred dollars. The largest one taken out by Thomas Woodbury, however, weighed over three ounces, which amounted to fifty-six dollars. All of the nuggets were bright and smooth. They looked as though

they had been melted. It was supposed by many that they had been thrown out of the crater of the old volcano at the head of the gulch.

Thomas and Woodbury worked out their twenty feet, and, after paying for it and all expenses, found that they were eighteen hundred dollars better off than when they arrived in the gulch and met the three young men who were sitting under a pine tree on the twenty feet. They bought and worked other claims during three mining seasons. They did well and were considered lucky miners; but, like many others, they were not content to let well enough alone. They decided to make a change and looked about for another investment.

CHAPTER XII

In a Great Game Country

Thomas and Woodbury went from the Swan River country to the Buckskin Joe Lead mining district and bought an interest in the Buckskin Joe Lead. A lead is a crack or opening in the solid rock. The space between the walls is filled with a different formation of rock known as quartz. The parties making the discovery on a lead are allowed to claim fifteen hundred feet on the extension of the lead, which is in a northeast and a southwest direction. A lead varies in width from an inch to several feet. The Buckskin Joe Lead was considered the richest and best in the gold region. The quartz vein contained free gold and was four feet thick. The quartz at the surface of the lead was worth eight hundred dollars to the ton. The formation was soft and easily worked. Enough quartz was taken out every day to keep the mills busy day and night crushing the quartz and separating the rock from the gold.

The rich lead and the new discoveries of the Fair Play Mines, which were placer mines, brought large numbers of miners from all parts of the mountains. This started a building boom in the little town of Buckskin Joe. In order to help it along, Thomas and Woodbury bought a lot in the business part of town and built a hotel. They hired a man and his

wife who, with Woodbury, managed the affairs of the hotel. Woodbury asked Thomas if he was in favor of putting in a bar and fixtures. Thomas told him that he had come to the mountains to make money mining and was not in favor of selling rot gut (bad) whisky at twenty-five cents a drink to miners for the purpose of making money.

Soon after Thomas and Woodbury had made their last payment for their interest in the mine and were expecting to receive dividends a solid granite rock was struck in the claim. Shortly after, this appeared in several places. The sudden change in formation and consequent failing of quartz in the claim was a great surprise and disappointment to everyone. The experienced miners differed in their opinions with regard to the condition of the mine. Some thought that it was a pocket or surface claim and that it was worked out; others contended that the lead was capped over, which is sometimes the case in leads, and that, by working through the cap, they would strike the lead richer and better than ever. They commenced work with the intention of going through the supposed cap. After spending much time and money, however, they were compelled to abandon the claim.

The sudden change in formation and the failing of the lead was but one of many changes that may happen in a mining country either for success or failure. A miner is often poor one day and rich the next; or he may consider himself rich one day

only to find himself a poor man the next day. It seems that much depends on chance or luck in a mining country.

After working six months in the Buckskin Joe district, Thomas and Woodbury settled their business affairs and found themselves in a bad financial condition. They had left only a small amount of what they had made in Georgia Gulch. Town property had so depreciated in value on account of the failure of the lead that they had to sell their hotel for less than half of what it had cost them in order that they might get ready to go with a company of miners to the new territory of Idaho where rich gold discoveries had been made.

The route from Buckskin Joe to the Idaho gold mines crossed the Laramie Plains, Medicine Bow Valley, Bitter Creek, Echo Canyon, and Salt Lake City. The Laramie Plains is a plateau eighty miles across and surrounded by mountains. The country is level and almost destitute of timber and vegetation. The most of the grass found growing on Laramie Plains is bunch grass, a mountain grass that grows in bunches eight or ten inches high. It is cured by the sun and dry air during the summer and fall months. Thus it holds its nourishment and furnishes food to herbivorous animals during the winter months. There are always places along the sides of mountains where the snow does not cover the grass during the winter months.

Patches of washed gravel of various sizes were seen the entire distance across the plains. There were

clear indications that the country had been flooded with water during some past period of time. It might have been one of the mountain lakes which had been drained by the Laramie River cutting back through the mountains.

One of the most wonderful of the mountain sceneries outside of the Garden of the Gods is located on Laramie Plains. It is a circular column fifteen or twenty feet in diameter at the bottom and tapering to a sharp point at the top, which is two hundred or more feet from the ground. Needle Rock, as it is known, stands near the center of the plains, a solitary landmark. With the exception of a few rocks at its base there is no other mountain or rock near it. The formation is smooth washed gravel of various sizes cemented together with a white substance similar in appearance to lime mortar. It is supposed by many to have been built by the Indians or some extinct race of people. The gravel seemed to be the same as that found on the plains.

Medicine Bow Valley, located in the Medicine Bow Mountains, ninety miles southeast of the Laramie Plains, is noted for its luxuriant grass. Indeed, the grass grows very tall and stays green the year around. The valley is four or five miles wide and twelve or fifteen miles long. It lies between two ranges of mountains along the Medicine Bow River. This valley seems to be a paradise for all grass-eating animals, of which antelope seemed most numerous. They are of a different species from those seen on the plains. The antelope on the plains are seen in

small droves usually numbering from five to twenty. The droves in Medicine Bow Valley, however, often numbered a hundred or more. They seemed, moreever, much less afraid of approaching danger.

Thomas, Woodbury and company camped one day in Medicine Bow Valley in order to let their teams rest and feed. It is customary and, indeed, necessary to rest one day out of each week while traveling long distances. Sunday is the day chosen to rest if there is enough wood, water, and grass for camping purposes; if not, they travel until they find it, be it Monday, Tuesday, or any other day of the week. In so doing they sometimes forget the days of the week and thus travel for weeks without knowing which day is Sunday. While in the Medicine Bow Valley, members of the company killed two antelope, two beavers, and one porcupine. This was the first game seen or killed since starting, with the exception of one mountain sheep which was shot on a high mountain cliff near Laramie Plains.

CHAPTER XIII

Salt Lake Valley

The route from Medicine Bow Valley to Bitter Creek is over a sandy, barren country covered with sage brush nearly the entire distance. There is not much timber or grass, except bunch grass, for a distance of one hundred and forty miles or more. In the absence of timber, sage brush is used for cooking purposes in camp. Sage brush grows in bunches three or four feet high. The stalks are an inch or more in thickness. As the old ones die out new come in to take their place. A large spring of pure cold water known as Rock Spring is located near Bitter Creek. Thomas, Woodbury and company arrived at Rock Spring late in the afternoon and camped for the night. This was their last camping place before crossing Bitter Creek Valley. The distance from Rock Spring to Green River, the next camping place, twenty-five or more miles, is made without camping.

Bitter Creek, a small stream twenty-five or thirty miles in length, runs through the center of Bitter Creek Valley and empties into Green River. The valley is very nearly the size of Medicine Bow Valley, but is an entirely different kind of a valley. Instead of being covered with green grass and populated by herds of antelope it is barren, without grass or vegetation, and the surface is covered with alkali

which gives it a white appearance. It should be called Alkali Valley or the Valley of Desolation. The water of Bitter Creek is alkaline and not fit for use by either man or beast.

Green River is a rapid stream which rises in the Wind River Mountains, and, with Grand River, forms the Colorado. Near Green River is a grave covered with a flat rock. At the head of the grave is a monument four or five feet high built of loose rock but without any inscription written upon it. There were two other graves near with the following inscriptions, "J. Wilcox, died July Fourth, 1853. From Quincy, Ill." And, "Emma Palmer, aged seventeen months, died October the eleventh, 1862. From Boston, Mass."

A short distance west of Green River is Rattlesnake Hill, a low rocky hill, over which the road passes for a distance of several miles. This hill takes its name from the fact that it is infested by large numbers of rattlesnakes. They were so numerous that the air had a sickening smell. When the party arrived at the hill several of the party went on ahead armed with guns and clubs with which to kill the snakes in and near the road. The largest snake killed was nearly six feet in length. The object in killing the snakes was to keep them from biting the teams while passing over the hill.

The road from Green River to Fort Bridger was not very interesting, though the scenery was grand at certain points. The banks of Ham's Fork, a small river, were inhabited by seemingly millions of mos-

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quitoes of such ravenous appetites as to almost devour one alive.

The descent of the western slope of the mountains began at Fort Bridger. Here various tribes of Indians met at different times to receive their annual rations from the government agent. Here the old Washakie band of Snake Indians often danced their different war dances for the amusement of the soldiers and citizens of the fort. Judge Carter, the settler of the fort, lived at the fort. He was a man of wealth and education. The traveler was always made welcome at his home, especially if he praised his wine and cigars. A noted hunter and trapper by the name of Jim Bridger, after whom Bridger Pass was named, also lived there. He had lived in the region for many years, had a squaw for a wife and a large family of half-breeds. He was noted for telling stories. After he had taken a few drinks, he loved to tell of the strange things that had happened during his past life. Bridger said that he never, in all of his life, had seen any bad whisky; it was all good.

The road from Bridger, over hill and gully, is rough and stony. The worst part is called Cobble Stone Hill because of the fact that it is covered with small stones. As the road descended from Cobble Stone Hill the country became more fertile. A small Mormon settlement, presided over by a bishop of that church, was located at Bear River. There the party stopped to rest before entering Echo Canyon, which is thirty miles in length and less than

Killing Rattlesnakes on Rattlesnake Hill

half a mile wide. A small stream bordered with grass and wooded with small timber a part of the way ran through the canyon. The canyon narrows in several places until it is not more than forty feet wide, while the rocky walls in various places are five or six hundred feet high. These high perpendicular walls of rock and the narrow passages cause a loud voice or sound to echo and re-echo—thus the name, Echo Canyon. Several strange formations of rock are found near the mouth of the canyon. One of these, Pulpit Rock, takes its name from the fact that it looks very much like an old-fashioned pulpit. The other is so ghost-like in its wizard appearance that the early settlers gave it the name of Witch's Rock.

After passing through the canyon the party came to Weber Valley. The valley on either side of Weber River is narrow and fertile. Here the party found a Mormon settlement by the name of Weber, a town containing perhaps forty houses which were small and built of hewn logs. The party, however, traveled three miles up the river and camped at another Mormon settlement. Several of the Mormons of this settlement had a number of wives, as is according to their custom and belief. The large number of children seen playing around some of their houses reminded one of recess at a country school.

The Weber River Valley was broad and well cultivated. Wheat, oats, barley, and beets were the staple crops. The grand feature of this valley was Devil's Gate, a break in the Rocky Mountains which forms

the gateway to the Valley of the Saints. Perpendicular cliffs rise upward on either side five hundred feet high. At no place between the walls was the space more than one hundred feet wide; and, indeed, in several places it was not more than fifty feet. The entire length of the gap, the walls of which were composed of dark gray granite, was nearly seven hundred feet. The river, which had carved a channel through the rock, flowed on through the valley to the great dead sea of the west.

John C. Fremont first explored and described Great Salt Lake in 1842. It lies in a great valley of the Rocky Mountains, is nearly one hundred miles in length and less than fifty miles in width. Near the center of the lake are a number of islands, upon some of which are found springs of pure fresh water, notwithstanding the fact that the waters of the lake are nearly one-fourth salt. It is, in fact, too salty for fish to live in. The Jordan River and the fresh water lake, Utah, flow into it from the south, while the Bear River, a large mountain stream, flows into it from the north. The lake has no visible outlet, but seems to evaporate. Some people have thought that it might have a subterranean outlet to the ocean. The water is so dense on account of the large amount of salt in it that it is practically impossible to sink to the bottom; one will float on the water in spite of one's self. Another point of interest in the lake is a large black rock that stands alone in the water. It must have rolled down from the mountains.

CHAPTER XIV

The Mysteries of Mormonism

Thomas, Woodbury and company, after traveling for thirty-four days over a mountain country, a distance of six hundred miles or more, are now at the base of the Wasatch Range of Mountains in the Salt Lake Valley, where Brigham Young laid out Salt Lake City in 1847. He claimed that he had a vision in which he was told by an angel where the site of the city should be. The prophet, therefore, commanded his followers to halt and pitch their tents, as they had finally arrived at the site of the city of the New Jerusalem. He named the mountain Ensign Peak and the stream at its base City Creek. That other and larger stream of fresh water, beyond its water gate of Mountain Point, he named after the old historical stream of the Jews, the Jordan.

Salt Lake City, which is about two miles wide, stretches along the right bank of the Jordan between Utah and Salt Lakes. It is located about fifteen miles, although the clear atmosphere makes it appear not more than five, from the Wasatch Mountains and about ten miles from the mouth of the river. Its nearest point to Great Salt Lake is nine miles. It rests upon one of the lowest benches of the mountain range and slopes from north to south along the lines

of its waterways, and from east to west, which is its natural drainage to the lake.

The streets cross each other at right angles, all beginning at Temple Block, the sacred point of its civilization. The streets are over one hundred feet wide and lined with locust and other shade trees. These are irrigated by two streams of water from the hills. The system of irrigation is such that it waters the whole city. Each square contains ten acres and is subdivided into lots of one and a quarter acres each. This was done for the purpose of giving each lot holder sufficient ground for a garden and orchard of fruit trees, most of which were peach which rarely failed to bear fruit.

The most of the buildings in the city are one-story structures built of sun-dried brick or adobe. They usually face the street or else they are built, like a barn, with wings extending toward the street. The business street of the city, along Temple Front, is Main street, where all the stores of both Gentile and Mormon merchants are located. This comprises the business center of the city.

Among the noted buildings of the city are two large houses where Brigham Young lives with a number of his wives and children. They are known as the Eagle and Lyon houses, respectively. The gateway, leading through a high wall of sun-dried brick, to the Eagle House is surmounted by a plastic group composed of an immense vulture eagle standing with outstretched wings upon a beehive, the Mormon emblem of industry. Not far away is the Lyon House,

which derives its name from a large stone lion placed over the pillars of its portico. Nearby is a small building of sun-dried brick, which is the private schoolhouse of the prophet's numerous children. West of this lies the private office in which visitors are received. Beyond, and in the same direction, is located the mansion called the Beehive, so called because of a beehive which is carved on its front. In this large building, with its sides fronting east and west, and its windows securely barred, live and labor many of the prophet's wives.

West of the executive block is the Tithing House and Desert Store. This is a large three-storied structure with numerous cellars, store rooms, receiving rooms, and offices. Here are collected and stored all of the tithes of the product of Mormon industry in each and every department of their skill and labor. Such is the result of that system of tithing which compels each member of the church to give to its support one-tenth of all the products of his or her labor. All of the articles given as tithes were immediately converted into cash. Brigham Young's rule was law, and even the poorest member never failed to give his share. Brigham Young, who had complete control of the tithing, was the receiver of this vast fund. A part of the fund was used to build the Temple, to repair the tabernacle, and to assist the needy emigrant.

It was supposed that the larger portion, however, was retained by the President of this religious sect.

It was generally understood that Brigham Young was the second largest depositor in the Bank of England. He was a shrewd business man and was careful to deposit his means where they could not be reached by any process of law in this country in case the time should ever come when such a course should be attempted.

Adjoining the tithing house was a two-storied building forty-five feet square which contained the printing and publishing office of the Desert News, the official organ of Brigham Young and the Church.

Across Main Street and further west was Temple Block, a square piece of ground covering ten acres and surrounded on all sides by a wall ten feet high made of adobe upon a foundation of sandstone. In the southwestern corner of this block was the tabernacle. It was built by the Mormons for temporary purposes, to be replaced later by the Temple. It was built of sun-dried brick. Its roof was dome-shaped and covered with shingles. Over the north and south doors was carved a representation of the sun. The west end of the building was for the higher officials of the church. The platform was about six feet high and on it were seats for the President, the twelve Apostles, and other officials. The women sat on the right side of the speaker and the men on the left. Meetings were held each Sunday and sometimes during the week. Twice a year a conference was held, which was attended by thousands of saints from all parts of the Territory. The inside of the tabernacle was large enough to drill a regiment of men.

Near the center of the Square fronting Main Street, away from all other buildings, they were working on the foundation of the Temple, which, when completed, was to be the vast cathedral of the Mormon sect. It was to be a magnificent building, built to last for ages. The foundations were sixteen feet deep and constructed of gray granite. The building, when finished, would be one hundred six and one-half feet in length and ninety-nine feet wide, with three towers at each end, the central one two hundred feet high and the side towers one hundred and ninety feet high.

In the northwest part of the block was the Endowment House, which was constructed out of adobe or sun-dried brick, with a closed roof. There were four windows, one of which was blocked up. Within this building the Mormon convert was received into the church with peculiar and mysterious forms and ceremonies which were known only to those who joined the church. These ceremonies were never to be revealed. A woman who had passed through the ordeal previous to her polygamous marriage, however, later told the experiences through which she passed on that occasion.

CHAPTER XV

A Mormon Woman's Confession

"On a certain day," she said, "I went to the Endowment House at eight o'clock in the morning, taking with me my endowment clothes consisting of robe, cap, apron, and moccasins. I went into the reception room attached to the main building, which was crowded with men and women carrying their bundles of clothes. The entrance door is on the east side, and in the southeast corner there is another, next to which the desk stood where the clerk recorded the names. Around the north and west sides were benches for the people to sit on. On going up to the desk, I presented my credentials from the bishop in whose ward I was staying. The clerk asked my name, those of my parents, when and where I was born, and when I was baptized into the Mormon faith.

"He then told me to leave my hat, cloak, and shoes in that room. I did so. Taking up my bundle I went into another room, where I sat waiting until my turn came to be washed. One of the women officers told me to come behind the curtain. I obeyed. As soon as I was undressed I stepped into a long bath about half full of water. Another woman came in and proceeded to wash me. I objected strongly to this part of the business, but was told to show a more humble spirit. When she got to my feet she turned me over

to another woman, who wore a large apron and wore her sleeves turned up above her elbows.

"She looked like business. A woman standing beside her held a large wooden spoon and a cow's horn filled with green olive oil. This woman poured the olive oil out of the wooden spoon into the other woman's hand, who immediately put it on my head, ears, eyes, mouth and all parts of my body. As she greased she muttered a kind of prayer over each member of my body; my head that I might have knowledge of the truths of God; my eyes that I might see the glories of the kingdom; my mouth that I might at all times speak the truth; my arms that they might be strong in the defense of the gospel; my bosom that I might nourish the children that I might raise by my husband; my body that I might raise up good children that they might be pillars of strength to the upbuilding of God's kingdom on earth; and my feet that they might be swift in the paths of righteousness and truth.

"Mormon people deny many of these things. Civilized and decent people can scarcely believe that the institution is so infamous as it is. Nevertheless, I solemnly assert that these things do exist. I was not married at this time, but I expected to be soon. She then turned me over to the woman who had washed me, who whispered my new celestial name in my ear. I believe that I am to be called up on the morning of the Resurrection by it.

"I was then permitted to put on my garments.

These were made in one piece and adorned by several emblems. We were told that as long as we kept them on no harm could befall us. When we changed them we were not to take them all off at the same time, but were to slip a limb out at a time, and at once put on the clean one. The neck was never to be cut low or the sleeves short, for that would be following the fashions of the Gentiles. After this I put on my clothes, and, in my stocking feet, waited with those who were washed and anointed until she had finished the remaining two or three.

"This done, the calico curtains were drawn aside and the men and women stood facing each other. The men had on only their garments and shirts and looked ashamed of themselves, as well they might. Joseph Smith came to where we were all waiting and told us that if we wished to back out, now was our time, because we would not be able to afterward. All those that wanted to go right through were told to hold up their right hands, which, of course, everyone did, believing as we did that all of the good and holy things that were to be seen in the House of the Lord were yet to come. He then told us that if any of us ever attempted to reveal what we heard in the Endowment House, 'Our memories would be blighted and we would be everlastingly damned,' for they were things too holy to be spoken of between each other after we had once left the Endowment House.

"After passing through many more ceremonies and instruction rooms, we reached the last instruction

room, where we were told to sit down on benches on the west side of the room. In the center of the room was a beam to which was attached a calico curtain called a veil. It was supposed to be an imitation of the one in Solomon's Temple. On this veil are marks like those on the garments and holes for arms to be put through, and one at the top to speak through. Before going through the veil we were given further instructions.

"This done, the priest took a man to the opening in the veil, where he knocked with a small wooden mallet. A voice on the other side of the veil asked who was there. Then the priest, answering for the man, said:

" 'A candidate for marriage.'

"The priest then led the man up to the west side of the veil, where he whispered his new name to the one on the other side of the veil. This is the only person that he ever tells his celestial name; he must never tell even his wife. The wife, however, must tell her celestial name to her husband. The man was then permitted to pass through to the other side, which was supposed to be heaven. The man having been passed through, he went to an opening and told the gate keeper to call the woman that he was about to marry, and he mentioned her name. She thereupon stepped up to the veil. They could not see each other, but put their hands through the openings, one of their hands on the other's shoulder and the other around the waist. The woman's name was now whispered through the veil, then her new and celestial name.

The priestess, who stood near to instruct the woman, directed them to repeat after her a most disgusting oath. They then released their hold of each other, and the priestess, leading the woman to an opening, knocked the same as the priest had done at the men's entrance. The gatekeeper, having asked 'Who is there?' and the priestess having answered, 'A woman having been faithful in all things desires to enter,' the woman was ushered into Heaven.

"Before I go further, I must tell how they believe the entrance into Heaven is to be gained on the morning of the Resurrection. Peter will call up the women and men, for it is not possible for a woman to be resurrected, exalted, or made queen in Heaven unless some man takes pity on her and raises her. The dead are buried in robes. If the marks on the garment are found to correspond with those on the veil; if you can give your new name and the proper tokens and are dressed properly in your robes, you have a sure permit to enter Heaven and will pass by angels who are to be ministering angels of a more exalted glory. The more wives a man has, the more glory and the higher glory he will have.

"We were now taken to the priest, who was at a table recording the names of those who were candidates for marriage. He wrote the names in a book, the existence of which marriage register this truthful apostle has since denied, in order that a polygamous marriage might not be found out. Then he wrote the two names on a piece of paper to be taken into the

sealing room to the officiating priest so that he might know whom he was marrying. After having given this paper to Daniel H. Wells, we knelt at a little wooden altar. These altars are all alike in the Endowment House. He then asked the man if he were willing to take me to wife, and if I were willing to take him for my husband. We both answered in the affirmative. He then told my husband that he must look to God. But he told me to look to my husband as my god; that if he lived his religion the spirit of God would be in him; and that I must, therefore, yield to him unquestioning obedience as a god. He then concluded the ceremony by saying he, having authority from on High to bind or loose here on earth and whatsoever he binds here on earth shall be bound in Heaven, now seals me (the woman) for time and all eternity. He then told us to kiss each other across the altar, the man kneeling on the north side and I on the south side. And so the ceremony was concluded. Sometimes there are witnesses and sometimes not. If they think any trouble may arise or that the woman is inclined to be a little perverse, they have no witnesses nor do they give any marriage certificate. Thus if occasion requires it to shield any of their polygamous brethren from being found out, they will swear that they did not perform any marriage. The women in this church, therefore, have a poor outlook for being considered honorable wives.

"When the marriage ceremony was over we came out of the Sealing Room and I crossed Heaven to the

ladies' dressing room, whence, after having dressed and my husband paying the fees, we took our departure, together with that of the Holy Spirit. It was half past three when we left. Since I had gone there at eight o'clock in the morning, you may imagine how tired I felt after listening patiently all of that time to their incessant talking. At the end of that time one feels more like taking in nourishment than listening to the promptings of the Holy Spirit.

"I should perhaps have remarked before that the priests, when going through the house, wear their ordinary clothing. They come straight into the House of the Lord wearing their dirty top boots as though they had just come off a farm, while we poor sinners were obliged to walk in our stocking feet lest the floor be defiled. The little addition attached to the main building on the west side, in which the Fount is, is used for re-baptizing people before they are allowed to go through the House. This is quite a separate affair from the washing and anointing already spoken of; people are usually baptized a day or two before they go through the House. I was baptized the day before. On that same evening I was told that I was going through the House of the Lord on the following day and that I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly as though it happened yesterday; and, if it has not been for my benefit, I hope that this article may prove of some use in warning and enlightening

people as to that most horrid blasphemy and mummery that goes on in that most sacred 'House of the Lord.' "

Such is a portion of the religious form and ceremonies of the Mormon Church as revealed by Mrs. G. E. Richards. Previously to Mrs. Richards' confession there had been a disruption in the Mormon Church. Four Mormon Elders, who became convinced of the dishonesty of the Mormon faith as a Christian religion, and of the intense selfishness and tyranny of Brigham Young as a leader of the Church, claimed to have found scriptural authority for arraying themselves against polygamy and their old faith. They believed that the time had come when Brigham's rule and authority should be broken. The Utah Magazine and the Daily Salt Lake Tribune aided them in their crusade against polygamy. This organ did not hesitate to expose the guilt of the priesthood and the crimes committed in the name of the Mormon religion. It also exposed the mysterious rites and ceremonies of the Endowment House, where all polygamous marriages were solemnized, as told by Mrs. Richards in her confession.

A short distance east of the Endowment House and across the street is a small cemetery surrounded by a low iron railing fence, which was the private burying ground of the high officials of the Mormon Church and their families. In place of upright monuments the graves were covered with flat white stones, the inscriptions being on top.

CHAPTER XVI

The Mountain Meadow Massacre—An Entire Wagon Train Wiped Out

Brigham Young seemed to lose his power and influence in the Church after the Mountain Meadows massacre. This happened previously to the disruption in the Church and was, indeed, one of the main causes of the trouble. Brigham Young was supposed to be one of the main instigators of that awful crime. The following is the report of the massacre taken from the Utah Magazine:

"In the summer of 1857 a train of emigrants from Arkansas, on their way to California, entered Salt Lake City. It was perhaps the wealthiest and most populous train that ever entered the valley, bound for California. It numbered nearly one hundred fifty persons, men, women and children; four hundred head of cattle and seventy-five horses. It was a rich train and carried money, jewelry, household goods, pianos, books, and fireside penates, with which to add comfort and beauty to their new homes on the Pacific.

"They were told that snows on the Sierras would prevent their passage by the northern route. They, therefore, resolved to pass down through the southern settlements of Utah, and enter California by the southern route. It was not only a wealthy train but

a highly respectable, peaceable, and Christian people, who frequently held religious services.

"Hitherto, Salt Lake City had been the great recruiting station on the barren road to California. Jaded and weary trains of men and animals found rest and recuperation in this oasis of the desert highway. To their great surprise, this Arkansas train found, on reaching Salt Lake City, that nothing could be procured from the Mormons for love nor money. Their gold and silver, their cattle, nor aught that they possessed, could purchase sufficient food to keep them from starvation. Not only were they denied food but rest. They were peremptorily ordered to break camp on the Jordan and depart from Salt Lake City. Wearily they passed down through the villages that blossomed at the foot of the Wasatch, each proving as inhospitable as the other.

"The corn had ripened, the grain had all been harvested, every granary was filled to repletion, for the year had been exceptionally prolific; yet money had lost its purchasing power, for everywhere food was denied. At American Fork, Battle Creek, Provo, Springville, Spanish Fork, Payson, Nephi, and Fillmore City they received the same harsh treatment. And, not until their arrival in Cedar City in a famished condition were they able to obtain a pound of grain for man or beast. The command of authority had preceded them. The second in command of the church, George A. Smith, the Prophet's first counselor, had preached to the Mormons in every settle-

ment, and, under pain of excommunication, had forbidden them to sell food or grain to the starving emigrants. At Cedar City, however, they managed to obtain sixty bushels of corn, which they had ground into meal at the mill. They then pushed on to the Mountain Meadows to recruit their stock before crossing the desert.

"While encamped upon the grassy knolls at Cane Springs, they were suddenly attacked by what they presumed to be a large body of Indians, who killed ten of their number and ran off their grazing stock. But, forming a cordon of their wagons, behind which they fought desperately, each emigrant being well armed, they kept the enemy at bay for five days. Every attempt to obtain water was met by slaughter. Two little girls, dressed in pure white, were sent down to the spring. Hand in hand they proceeded on their way, the way of death, for their tender innocence did not protect them; their little bodies were riddled with bullets. A woman that attempted to milk a cow that had approached their inclosure was instantly shot to death.

"Unable to succeed by assault, these pseudo Indians now determined upon wicked strategy. The affidavit of the apostate Mormon Bishop, Philip Klingen Smith, relates that a regular military council was held in the town of Parowan, at which were present President Isaac C. Haight, Colonel Dame, commanding the Mormon Military Regiment, which had been called out to do the bloody work; Bishop John D.

Lee, its Major; Bishop Rigbee and George A. Smith. John D. Lee was also Indian agent for southern Utah and he invited bands of Pahutes and Pahvents to accompany him in the cruel butchery to take place. It was planned that a flag of truce should be borne by white men, to offer to negotiate terms with the Indians and thus gain the confidence of the besieged. Accordingly a wagon containing white men with a white flag made its appearance before the lines of the besieged, who, beholding the faces of white men, hailed it with joy. This wagon contained J. B. Haight, John D. Lee, Bishop Rigbee and other Mormon dignitaries. They stated that they had come to offer aid to the emigrants and intercede in their behalf with the Indians, if they so desired. This offer was gladly accepted and the Mormons departed.

"They returned soon after with the ultimatum of the Indians, that the emigrants should surrender all of their arms and property and return to the settlements the way they came. In case they accepted these hard conditions the Mormons promised to conduct them safely to the settlements. Placing implicit reliance in the good will and intentions of the Mormons, who were known to be at peace with the Indian tribes, cruel as were the terms, they were accepted by the famished emigrants; and, surrendering their arms and other property, they started on their march to the grave!

"The arms, the wounded, and the children were placed in two wagons driven by Mormons. Behind

them came the women marching in single file; a little back of them, the starved and worn out men; and, immediately in their rear, a guard of sixty Mormon militia. A mile from the Spring the road ran through a thicket of scrub oak and many rocks intercepted their way. Here, by previous agreement, lay a band of Indians in ambush. At this moment, Lee, who marched between the wagons, discharged his gun, killing, it is said, a woman. It was the signal for the massacre. The Indians sprang suddenly from behind the rocks and bushes, and, together with the Mormon guard, began the work of horrible massacre. Old men and young, pitiable women with babes in their arms, youths and maidens, all were alike butchered by the remorseless red and white demons. Hell hath no record upon its avenging pages that can compare with this unpitying crime. The prayers of men, the tears and wails of women fell upon unheeding ears. Sick mothers, too ill to leave the wagons, were dragged therefrom and their throats cut from ear to ear. Little girls were slaughtered like sheep in the shambles, and venerable gray-haired clergymen while kneeling in prayer. The fury of perdition seemed to seize upon the slayers. One young man, James Pierce, was shot by his own father for protecting a young, beseeching girl who lay crouched at his feet. A beautiful young girl threw herself into the arms of the son of John D. Lee, who attempted to shield her with his own body. His inhuman father bent his head aside and plunged his dripping dagger into her young heart. All of the little children were killed

save those too young to remember. Such was the order. Fifteen alone survived, the eldest but two and a half years old.

"In an incredibly short space of time one hundred twenty-eight men, women and children, unarmed and defenseless, weak, weary, worn and famished, were butchered by those inhuman monsters who, under the guise of friendship and human sympathy, had decoyed them into this terrible slaughter pen.

"Eight days after the massacre people who visited the field of death saw the bodies of the slain strewn upon the ground and heaped in piles. Some were stabbed, many shot, while others, principally women, had their throats cut. The wolves and ravens had lacerated the bodies of all save one, that of a beautiful, well-formed woman with long flowing locks of hair. For some unexplained reason her body had escaped the print of wolves' teeth. A single bullet had pierced her side. There was no clothing left on any of the bodies, save one torn stocking which clung to the ankle of one of the men; their bloody clothing having been torn from their mutilated bodies and sold at auction by the order of the church authorities at Cedar City, Utah.

"Most of the bodies had been thrown into three piles, distant two and a half rods from each other. The most significant fact connected with the dead was that not a scalp was taken. Those acquainted with Indian character know full well their savage instincts. After a continuous battle of five days, resulting finally in the capture and slaughter of their

foe, does it hold to reason that not a scalp should be taken? The inference follows swift and sure. Had revenge been their object, scalps would have been taken. As it was, not a trace of the scalping knife could be discovered.''

For the whole year following, this revolting crime was kept secret, locked up within the mountain walls of the Territory. When finally their bodies were discovered and the ghastly deed made known, it sent a thrill of horror throughout the world. When secrecy was no longer available the Mormons declared it to be the work of savages. Brigham Young, as superintendent of Indian affairs in the Territory, sent a report to the Department at Washington alleging it to be the work of hostile Indians.

It was declared to be the organized work of Mormon authorities, who sought to revenge themselves upon the people of Arkansas for the killing of Parley B. Pratt by McLean, whose wife Pratt had succeeded in proselyting and who afterwards became one of his wives at Salt Lake City. Pining for her children, she induced Pratt to accompany her back to Arkansas in the hope of obtaining them from her husband; but who, incensed at the robbery of his wife and the attempted abduction of his children, fell upon Pratt and killed him while he was trying to escape.

The little children whose lives had been spared were, two years after, by the order of the United States authorities, gathered from the Mormon families in which they had been placed and sent to their

friends at home. Two years after the Mountain Meadow massacre the United States government established a military camp north of the city on a high bench overlooking the city, which was named Camp Douglass, at which camp a regiment of soldiers was stationed under the command of General Connors. After this fewer murders were committed in the Territory. Seldom, if ever, was an emigrant train attacked and robbed, which the Mormons had always claimed was done by the Indians. Brigham Young's "Destroying Angels" seemed to go out of business.

The Mormon General Conference, which convenes twice a year, was in session the week that Thomas and party were in Salt Lake City. Large numbers of Mormons were in attendance from all parts of the Territory. Much information was, therefore, gained by them in regard to Mormonism and of Brigham Young and his numerous wives.

Brigham Young, the Prophet and President of the Mormon Church, also the Governor of the Territory of Utah, was a large, broad-shouldered man five feet eight or ten inches in height. He had a large head and wore a full beard. He looked to be a man of strong will, not easily excited or discouraged. When seen on the street he looked different from most of the Mormon officials, especially in his dress. He wore a tall silk hat and black cloth clothes. He wore a gold watch and chain, and walked with a large gold-

headed cane. When he stopped to talk with anyone on the street he seemed to rest on his cane.

It was reported that he had over thirty wives; eighteen of them were his lawful and wedded wives. They were young women in years, ranging from sixteen to thirty. The rest of his wives were older women, who were sealed to him. Most of them were widows of Mormon officials. He was said to have a wife in nearly every town in the Territory. While traveling and attending to church and official duties, therefore, he could be at home with one of his wives every night. It was said that he had over one hundred children in his different homes.

In traveling through the Territory of Utah, we found that there were not as many polygamous marriages as had been reported. The number that were reported were among the wealthy class and the high officials of the church. They were required to pay a certain amount of tithing each year. Those who were not able to pay that amount were not considered able to support more than one family. There seemed to be much dissatisfaction and jealousy in most polygamous families. The first wife seemed to have control of everything belonging to the family. The other wives could not buy or sell without her consent.

Thomas and Woodbury attended the Mormon Conference and Brigham Young's Theatre. The Tabernacle being too small to hold the large number of saints who attended the meetings, a place was prepared for out-of-door meetings along and east of

the Tabernacle. Seats for several thousand people were prepared. A covering for shade was constructed out of forks, poles and pine branches. At the north end of the ground, a stand was erected large enough to seat all of the officials and the twelve apostles of the church.

Brigham Young being indisposed, Heber C. Kimble, the vice-president, presided and made the first talk. He did not announce any text, and his talk was mainly abusing the Gentiles and lauding the saints. It was more like a political meeting than a religious gathering. When he became tired of abusing the Gentiles and commenced praising the saints, his talk was frequently interrupted by "amens" from the entire congregation. One old lady, apparently about four score and ten years of age, in order to make it more emphatic, arose to her feet to say "amen," which she repeated several times.

All of those who do not belong to the Mormon Church are Gentiles. All of the speakers who followed Kimble spoke along the same lines. The speakers frequently asked those present to sanction what they said by saying "amen," which they heartily did.

The people at the Theatre were much more quiet during the play and the order much better than at the Conference, owing, perhaps, to the strict rules posted on the outside as well as on the inside of the building. Police, moreover, were stationed in all parts of the building. Tickets for seats in all parts

of the building were sold at the uniform price of one dollar. The play, given by a New York company, was considered a good one.

Brigham Young occupied his box on the right side of the stage, and was accompanied by eight or ten young women, who were supposed to be some of his wives. Heber C. Kimble, the vice president, occupied a box on the left side of the stage, with a number of young women.

CHAPTER XVII

On to New Mining Country—Through Indian Territory

After remaining in Salt Lake City a short time, Thomas and party laid in a supply of provisions and continued their journey to the Idaho gold region, which was five hundred miles north of Salt Lake City. The first hundred miles was through the Mormon settlements in the valleys of Salt Lake and Bear River.

The most of the country was under cultivation. The farms were all supplied with irrigating ditches. A large portion of the soil was sown in wheat, which was in fine condition. A large ditch was dug across the highest part of the land to be irrigated. This was sometimes several miles in length; it connected with and received water from the nearest river or creek. A sufficient number of small ditches were dug connecting with the large ditch to convey water across the different fields and moisten all of the land. All kinds of crops do better on irrigated land. Dry seasons do not affect them. Wheat sown on irrigated land often yields fifty to sixty bushels to the acre.

Two miles north of Salt Lake City, near the bend, is Warm Lake. Warm Lake is a small fresh water lake which receives its name from the fact that there are a number of boiling springs in and near it. These

springs keep the water warm winter and summer. Six miles north of Warm Lake, near a point of rocks, is a large spring which boils up several feet high. The water from this boiling spring runs across the road and finds its way to Warm Lake. The steam that arises from the spring and the stream leading away from it can be seen a distance of several miles. The water of the spring had a peculiar odor and taste. The Mormons considered it healthful and many of them stopped in passing and cooled some of it to drink.

After passing a number of small towns on the road, the party arrived at Box Elder. Each town contained a schoolhouse, a church, and a number of good buildings. Box Elder, or Brigham City as it was often called on account of the fact that several of Brigham's wives lived there, was the next in size to Salt Lake City. Most of the large buildings in Box Elder, as in all of the Mormon towns, were built of sun-dried brick laid in mortar. The woodwork was the same as in burnt brick buildings. Neither damp weather nor rain seemed to affect the walls. They were considered almost as durable as buildings built of burnt brick.

When the party arrived at Box Elder they were informed that the Bannock Indians were on the war-path. The news had just been received that a train which was on the road to Oregon had been attacked by the Indians and a number killed and a part of their stock run off. The Mormons said that it would

not be safe to travel through the Indian country with less than fifty well armed men. They said that there was a company camped on Rock Creek north of town, waiting for more men.

The next day a train, consisting of seventeen wagons, fifty-five men, three women, and two boys, was made up at Camp Creek. The boys claimed that they were large enough to shoot Indians. A meeting was called, before the train started, for the purpose of organizing and electing a captain. Dawson, who had had experience with Kit Carson in Indian warfare, was chosen captain. Dawson immediately took command of the train and explained how he expected to conduct the train and what he expected of each man belonging to the train. Every man who expected to go with the train must arm himself with a good gun and two hundred rounds of ammunition. In addition each one should have a navy revolver or a six-shooter of some kind, as that would be what they should need to protect themselves from an attack of Indians, robbers, or wild beasts.

The captain took the names of all of the men who belonged to the train and divided them into two divisions. One man from each division was selected as lieutenant, whose duty it was to command his division under the supervision of the captain. In case of an Indian attack, the first division was to do the shooting. They were not to shoot in haste, however, or without seeing an Indian. As soon as their guns were empty, the second division was to shoot, the first division meanwhile loading their guns.

By so doing the Indians would not be able to take advantage of the fact that all of their guns were empty at the same time.

The captain said that he intended to have twelve men on guard every night after reaching the Indian country. Six of the twelve were to be on guard from dark until midnight, and six from midnight to daylight. Four of the six would be picket guards stationed a short distance from the camp in four different directions. Two of the six would be corral guards stationed at and around the camp. If either of the picket guards noticed Indians approaching the camp they would fire their guns, thus giving the alarm to the corral guards, whose duty it would be to alarm the camp.

The captain pointed out the fact that, at certain places along the route they would pass near brush and rocks, points of grave danger because of the possibility of an ambush. Four young men, who owned ponies, therefore, were selected to ride ahead of the train to look out for Indians who might be lying in ambush at such places. They were to be exempt from camp duty at night.

In traveling during the day the first division, with the exception of the drivers, were to walk on the right side of the train near the wagon to which they belonged; the second division on the left side of the train.

"The Indians," said the captain, "are as afraid of being killed as we are, if not more so. They seldom make an attack unless they have the advantage.

They will be watching us from the high mountains. They will know how many men we have and how well we are armed and prepared. They will also know how we stand guard. The most of the trains that have been attacked were poorly armed and unprepared."

The captain said in closing that he would expect every man to do his duty and stand on guard whenever it became his turn to do so. He said that, with the number of men belonging to the train, each man would be on guard only six hours every fourth night, which would be just often enough to make it interesting.

The route from Box Elder to the gold region was by way of Bear River, Maladd Valley, Bannock Mountains, and Snake River. They traveled in the direction of the Three Buttes and west of Fremont's Peak. These peaks, which were noted peaks belonging to the main range of mountains, served as guides to all that passed through that part of the mountains.

The road from Box Elder to Bear River lay near the mountains and through timber a part of the way. The country was not well settled or improved. Most of the buildings were built of round logs. Less than half of the country was under cultivation. Most of the cultivated land was sown to wheat and barley, which seemed to be in fine condition. The Bear River settlement was the last settlement on the route.

The road crossed Bear River, the largest river crossed in Utah Territory, about fifteen miles from

where it emptied into the Great Salt Lake. The train crossed the river on a rope ferry. The boat was just large enough to take one wagon and team, for which one dollar was charged. Twenty-five cents a head was charged for all loose stock and ten cents for each person. When the boatload of stock was just about halfway across one of the cattle got frightened and jumped out. The current carried it down stream so rapidly that all that could be seen was its head floating on the water. It floated out of sight and everyone thought that it was lost. It scrambled out on the bank down below, however, and returned.

A rope ferry is constructed by setting a post deep in the ground on the bank of the river to which is fastened a large cable or rope. This cable is stretched across the river and fastened to a similar post on the opposite bank. The boat and cable are connected with ropes and pulleys.

As soon as the train had crossed Bear River it was supposed to be in the Indian Country. The first day was cloudy with a mist of rain the entire day. An early camp was made in order to give the stock time to feed. It was one of the rules of the train to have all of the stock in the corral before dark and all fires and lights extinguished. The first guard was then stationed. They were the first twelve men on the captain's list. The night was very dark and foggy.

The captain went around to every wagon and tent between two and three o'clock and told the occupants

that Indian signs had been heard. He said that Indians, before they made an attack, always made signs to each other, sometimes imitating a bird or animal. He wanted everyone to be up and ready at a moment's warning, for they were apt to be attacked before daylight. To be awakened from a sound sleep and constantly expecting an attack by the Indians so early in the morning caused great excitement in the camp. Notwithstanding this, however, everyone was up and ready to do his duty. They waited for the Indians until after daylight but the alarm proved to be a false one and the Indians failed to appear. It was thought by several that the alarm was a ruse of the captain's for the purpose of initiating his men and to serve as a drill to prepare them for the excitement of an attack should they be attacked by Indians in the future.

CHAPTER XVIII

Saved by Indians—A Rich Discovery—An Indian Wedding

The fourth day after leaving Bear River the train arrived in Maladd Valley, one of the finest and richest valleys in the mountains. It was at one time settled by the Mormons. Their settlement, however, was of short duration. The Indians stole their stock and often attacked their settlement. They were, therefore, compelled to leave the country. Many of their sod houses were still standing. They had been built in the form of a circle and joined together. The land which they had once cultivated was covered with weeds and brush.

The train camped in the valley about the middle of the afternoon in order to let the stock feed on the tall green grass. Maladd Valley was from five to ten miles wide and nearly thirty miles in length. The low mountains bordering the valley on either side were covered with grass and small timber. The entire valley was thickly carpeted with grass and flowers of different colors, making the valley a thing of beauty. Everyone in and around the camp seemed to enjoy the beautiful landscape and scenery which surrounded them on all sides.

Their pleasure and enjoyment, however, was soon changed to trouble and sorrow. The valley was watered by a large creek. The size of the creek and

its clear water made it a good stream for mountain trout. Soon after the train stopped to camp, therefore, a number of the train were to be seen on the bank of the stream fishing for trout. As soon as Thomas finished his camp work he started down the creek to fish. A short distance from camp he came upon two young men of the camp who were washing and eating the roots of a mountain plant. Quite a large bunch of the roots lay near them on the ground which they said they had dug and washed to take to camp. They offered Thomas some of the roots. He declined, however, saying that he was not in the habit of eating roots without knowing what kind of roots they were. One of the young men said they were wild celery roots and that there were plenty of them in York State, where he had been raised. Thomas reminded him that he was a long way from York State and that he might be mistaken. He said that he did not think that he was, for they looked like wild celery and tasted like it.

Thomas went on down the creek and commenced fishing below a riffle or fall in the water, which is always the best place to fish for trout. He had been fishing a half an hour or more and had caught a number of fish, some of them a foot or more in length, when he noticed two young men coming from camp. They seemed to be in a hurry and were walking very fast. When opposite the place where Thomas was fishing, one of them gave a very loud groan and fell to the ground in a fit.

Thomas told Woodbury, who was fishing near him, that one of the boys had a fit and that they ought to go out and see if they could be of any assistance to him. When they got to them the one on the ground was in convulsions. The other said that he had been poisoned by eating wild parsnips and that they had started out to milk a cow to get some milk for him to drink. As soon as the sick man revived enough to talk, he complained of severe pains in his stomach and wanted to be taken to camp. The three started with him to camp. When nearly there he went into convulsions a second time and had to be laid on the ground.

Thomas went on to camp to consult a young doctor who belonged to the train. The other young man, whom Thomas had seen on the bank of the stream washing and eating the roots, was found to be in a dying condition. A number of others were sick. The doctor said that he did not have any medicine with him that was an antidote for poison, but he recommended milk and strong coffee. The only cow that belonged to the train was quickly milked and all of the milk and strong coffee in camp was given to those who had eaten of the wild parsnip. Neither the milk nor the strong coffee seemed to do any good. After all had been done that they could think of to help the sick, Indians were seen coming across the mountains a short distance from the camp. Not knowing their number and expecting an attack, the captain ordered all of the men who were able to get

Saved by the Indians

their guns. But, before any of them had time to use them, the Indians raised their hands, which was the Indian sign of friendship. They were, therefore, permitted to come to camp. They were six in number. The chief of the band could understand and talk the English language fairly well. On being informed the cause of the trouble he asked if there was any whiskey in camp. He said that whiskey was kept at Snake River and used for poison caused by snake bites.

One man who had eaten some of the parsnip said that his wagon was loaded with whiskey which he was taking to the mines to sell. He told them to go to his wagon and tap one of his barrels. This was soon done. The doctor stood near the wagon and told all those who had eaten of the parsnips to come and drink of the whiskey. A dozen or more men immediately surrounded the doctor. He told them that they must drink enough to cause them to feel the effects of the whiskey before the poison would be destroyed, which they all did. It was discovered later that the number of men who had eaten of the parsnip were only nine; one of these was already dead and another dying. They were the two who had dug the roots and eaten freely of them before bringing them to camp. The remainder of the afternoon and evening there were drunken men in the camp.

To the surprise of everyone, all of those who had eaten the parsnip, with the exception of the two dead

men, were up and ready for their breakfast and remained up and around camp all day, although not fully recovered from the effects of the poison—or the antidote.

After breakfast the captain called all of the train together and told them that they would not leave camp until the next morning. He requested them all to meet at ten o'clock at the grave which had been dug for their dead comrades near the camp. At the appointed hour fifty-eight persons surrounded the grave. The six Indians also stood in a group near by. The bodies of the dead men, wrapped in their blankets, were brought and lowered side by side to the bottom of the grave. Some fine brush and plants were spread over their bodies. It was a sad occasion for all to think of burying and leaving two of their comrades in a lonely grave in the mountains many miles from any settlement or habitation. Mr. Simpson, a middle-aged man, stood at the head of the grave and read a chapter in the Bible, after which a hymn was sung, in which part of the service quite a number took part. After the singing all remained silent until the last shovelful of dirt had been placed on the grave. A board was placed at the head of the grave during the afternoon, on which was the following inscription:

"Jesse Green of York State, aged twenty-three."
"Peter Marsales of Missouri, aged twenty-six."
"Died of poison caused by eating wild parsnip, April 20, 1863."

The captain ordered the grave covered with stones. Most of the graves in the mountains were covered with stones to keep wild animals from burrowing and digging in the graves.

That the band of Indians who had come to the camp had been the means of saving the lives of a number of the train instead of killing them, seemed a miracle. Yet Indians are strange beings. One tribe may be friendly, while another tribe may be hostile and on the war path. All who travel through their country must be on their guard day and night. Red Cloud, the chief of the band of Indians who had come to the camp, said that they belonged to the Shoshone or Snake Tribe of Indians and that they were on their way home from Salt Lake City, where they had had a talk with Brigham Young, the Indian agent. He said that their camp was on the Snake River near the ferry where the train would cross the river.

The captain invited Red Cloud and his band of Indians to travel with the train. He promised them that the train would furnish them with provisions until they arrived at the Snake River Ferry, and, for the benefit the train had received from them the train would make up a donation for them. Red Cloud accepted the captain's offer. He said, however, that he and his band did not expect anything for what they had done for the train; that the pleasure of knowing that they had been the means of saving a number of lives was pay enough, and big

pay. A donation of more than fifty dollars, the amount to be given to the Indians in provisions when they arrived at the Snake River Ferry, was soon raised in the train.

The captain asked Red Cloud how soon they would be through the Bannock Indian country. He replied that they were almost through; that their country extended from the Bear River to the Bannock Mountains. He also said that his tribe's territory extended from the Bannock Mountains to the Snake River. Each tribe claimed a certain amount of territory for their hunting and fishing ground. One tribe was not allowed to hunt and fish on another tribe's territory. If they did, war would be declared by the tribe trespassed upon. Red Cloud explained that the war would be different from white man's war in that, instead of killing one another, they would run off and steal each other's ponies. He said that the Indians never made war to kill one another except over disputed territory.

Soon after leaving the Maladd Valley the train arrived at the Bannock Mountains, which consisted of several ranges of low mountains. The mountains were rocky and barren where the train crossed; most of the timber was scrubby pine and cedar. The route from the Bannock Mountains to Snake River was over a sandy, barren country known as the sage brush country.

The sage brush stood from three to five feet high and grew in large patches or clumps, often connected

together by narrow belts of brush. At such places, in order to save travel, a road was cut through wide enough to allow the train to pass through. The Indians, who were with the train, instead of waiting till the road was cut through, would ride around, which would be several miles farther.

The Indians did not seem to know anything about distance as reckoned by miles. Thomas asked one of the Indians how far it was to Snake River Ferry.

He answered, "Don't know. Mebbe fifteen miles, mebbe twenty." Two days later he asked him the same question and was answered:

"Don't know. Mebbe fifteen miles, mebbe twenty."

Thomas came to the conclusion that he told the truth when he said that he did not know, for they were then over one hundred miles from the Snake River Ferry.

Two of the Indians left the camp a couple of days before they reached Snake River Ferry and rode on ahead. Red Cloud said that one of them was to be married the first night after the train would arrive at their camp. Thomas asked him if he had bought his wedding clothes while in Salt Lake City. He answered that Indians did not buy clothes to get married in; that they were married in the same clothes that they wore before and after the wedding.

He said, "The Indian is different from the white man. When the white man marries, he dresses in fine clothes, makes a big feast, and puts on much dog."

The words, "Putting on the dog," were often used

among the Indians. This perhaps originated and was used at their dog feasts. Red Cloud said that, in place of the feast, the Indian always celebrated the marriage by the wedding dance. Thomas asked him about the wedding and the dance.

To which he answered, "Come to the wedding and you will see and hear more than I can tell you."

The train was met at Snake River Ferry by more than fifty Indians. The larger number of them were squaws and papooses. They had heard of the "taraves" or donation from the two Indians who had arrived ahead of the train and had come to receive it. The word "taraves" is used by the Indians for anything that pleases them, is useful, and for their good. The donation consisted of almost everything useful for camp life, from a sack of flour to a box of crackers, and from a ham of meat to a box of sardines. When the donation had been brought from all of the different wagons and piled on the ground in front of the Indians, a happier crowd was seldom seen. Red Cloud made them a speech which I will not attempt to repeat. Many of them danced for joy while he was talking and repeated the words, "taraves, taraves."

All of the papooses were in a nude state without a sign of clothes. Their brown skin, long hair, and dirty faces made them appear more like wild animals than human beings.

The two white men who owned the ferry informed the captain of the train that the river was up, caused

by the melting of the snow in the mountains, and that the high water had washed away the approaches to the boat, and that it would take several days for the damage to be repaired so that the train could be taken across. They asked the captain about how soon the next train would arrive. The captain knew nothing about another train. They said that the two Indians who had arrived that morning had told them that another train was preparing to start when they left Salt Lake City.

The captain replied, "That is news to me."

Snake River, with its broad channel and deep bottom, was the largest of the three rivers that the train had to cross on the route; and the larger of the two rivers which formed the Columbia. Most of the Indians, who lived near the ferry, learned to talk a part of the English language from the two white men who owned the ferry and were married to squaws. There was also a French Canadian who lived at their camp and was married to an Indian squaw. Some of the Indians were like parrots and could speak the words plainly without knowing their meaning or how to use them—like the Indian who said:

"Don't know. Maybe fifteen miles, maybe twenty."

The Indian Camp was a half mile or more from the ferry. Soon after dark, Thomas, together with a number of the train, started for their camp to attend the wedding. They, however, arrived at the camp too late for the wedding and so did not get to kiss the

bride. The ceremony was over and the bride and groom had retired for the night to their bridal chamber, which was a small wigwam closed up tight. The camp was on the river bottom near the river. Along the bluffs for a half mile or more were the Indian wigwams, shacks, and brush tents. The ground prepared for the marriage dance was, in size and shape, similar to a circus ring. In the center of the ring was a block of wood three or more feet in length. Near the ring were three rows of peeled logs to be used as seats. The dancers, forty or fifty in number, occupied the two fronts rows. Red Cloud invited Thomas and party to seats on the row of logs back of the Indians. The squaws occupied the front row of logs. They were all dressed in loose gowns reaching from their shoulders to a short distance below their knees. Their limbs were bare from the bottom of their dresses to their moccasins. Their necks and shoulders, except what was covered by their long hair, was bare. The warriors were all dressed in their hunting shirts and knee breeches without stockings.

When it was time for the dance to begin an Indian came out of a tent carrying a drum, which, in size and shape, looked like a huge nail keg. He took a seat on the block in the center of the ring and gave several taps on his drum, which brought two young Indians out from a wigwam near the bridal chamber. One of them was a young squaw. They went through many foolish and silly motions, hugging and kissing, then retired to their wigwam. The Indian gave a

few more taps on his drum, which brought all of the squaws into the ring. They formed in line around the ring, one behind the other until a complete circle was formed. As soon as the circle was complete the Indian gave a few more taps on his drum, which brought the warriors into the ring. They in turn formed a circle outside of the squaws and facing in the opposite direction. As soon as all were in position and ready to dance, the Indian began beating on his drum. He gave a low whoop or squeal which was the signal for the dance to begin. They all started around the ring, singing and dancing, the warriors going one way, the squaws the other. Their singing seemed tuneless and their dancing was a style of dog trot. After they had danced around the ring a number of times, the Indian with the drum gave a louder whoop, which caused them to sing louder and dance faster. He continued to give whoops at intervals, and with each successive whoop they increased their pace and the volume of their song. Finally he quit beating on his drum, which ended the first set of the marriage dance. The dancers returned to their seats to rest and cool off, the most of them sweating freely. Some of the squaws wiped the perspiration from their faces with the bottom of their loose gowns.

While the dancers were resting for the next set Red Cloud explained to Thomas and party the meaning of the marriage dance. He said that the two young Indians who came into the ring and danced represented the bride and groom before their mar-

riage. The dancing around the ring in opposite directions represented them after marriage, the warriors dancing in one direction represented the groom in his occupation of hunting and fishing, the squaws dancing in the opposite direction represented the bride engaged in her exclusive duty of taking care of the camp. He said, moreover, that the faster dancing and louder singing was to represent how the newly married couple's happiness would increase during their married life. He said that the next set would be for the squaw and would be the same except that they would dance in the other direction.

Thomas noticed that there were no Indian children at or near the dance. Neither were any Indians present who did not take a part in the dance. Their reason for staying away was perhaps that they had seen the marriage dance a number of times before. Thomas also noticed that there was no loud laughing or talking by any of the Indians who took part in the dance. The Indian is different from the white man in this respect. There is never any loud talking around any of their camps. When two or more of them are together in any part of the country they always converse in low tones so that a person never knows when he is near them unless he sees them. Thomas and party left when the second set went into the ring to dance. They were well pleased with what they had seen and heard about the marriage dance.

The Indians near the ferry spent most of their time fishing. They seemed to live on fish. Perhaps "Fish" would have been a more suitable name for

Thomas and the Indian Fishing in Snake River

them than "Snake." They kept the train supplied with fish while it remained at the ferry. They did not seem to place much value on their fish and seemed willing to take anything for them except money, the value of which they did not seem to know or care anything about. One of the Indians brought in a large string of fish and offered to trade it for a fish-hook. Thomas told him that he would make a poor trade if he traded a whole string of fish for one fish-hook.

"Good trade, good trade," said the Indian. "Indian catch much fish like that—pointing at the fish—with hook and have hook for more fish."

One of the Indians asked Thomas to go fishing with him to what he called the big bend, as he said that that was a good place to fish. The water going around the bend kept the fish near the bank of the river. When they commenced fishing the Indian seemed to have good luck, catching a number of fish before Thomas felt any fish at his hook.

The Indian said, "White man too near the water. Scare fish away."

Thomas accordingly moved back several feet—far enough so that his hook and line would reach over the bank to the water. It was but a short time before the fish began biting. Several times Thomas felt a fish biting but when he pulled out his hook he found that the fish had stolen his bait without being caught. Some little time passed and he had only succeeded in catching one small fish.

"White man no good. No fish. Don't know how to fish. Bring hook to Indian."

Thomas gave him his hook. He looked at it and said:

"Good hook."

He baited it with a minnow; then, reaching up to his head, pulled out one of his long black hairs. This he wrapped a number of times around his bait and hook and tied the ends in a double knot. He handed it back, saying:

"Indian bait hook and learn white man how to fish."

Thomas had better luck after the lesson and caught a number of fish without losing the bait. They had been fishing but a short time when the Indian said:

"Enough fish for one day. Leave fish in river for another day."

They gathered up their fish, therefore, and started for the train. The party to whom the Indian sold his fish weighed the largest one that the Indian had caught and told him that it weighed nearly four pounds.

"Much big fish in river. Hard to catch," said the Indian.

On the evening of the fourth day, the men who owned the ferry told the captain of the train that the damage which had been done to the approaches to the boat had been repaired and that they would be ready to take the train across the river the next morning. The Snake River ferry was similar to the

Bear River ferry, the only difference being in the price. Two dollars was charged for a wagon and team and fifty cents a head for all loose stock, and twenty cents for each person.

Red Cloud told the captain that all of the land on the other side of the river belonged to the Crow Indians. That they owned all of the land between the Snake River and the gold country. That it was one of the few tribes which still wore the red and yellow blankets and that they were bad Indians and would need watching.

The next morning the Indians, including those who had received the donation from the train, were all there to see the train taken across the river. They remained until the last wagon and person had been taken across, which was nearly noon. When the train started from the landing on the opposite bank, all of the Indians along the river for a distance of several hundred yards commenced waving their hands, which was their sign of friendship and good wishes. All of the small children likewise waved their little hands. Nearly all who belonged to the train shouted their good-byes and waved their hands to the Indians on the opposite shore. Perhaps there never was such a separation scene between white men and Indians before.

CHAPTER XIX

Road Agents and Desperadoes

The route, after leaving the Snake River Valley, lay over the Lava Bed country. This country was a broad, level plain eighty miles in length and surrounded on three sides by mountains. A large part of the surface was covered with rocks which had the appearance of having been burned and melted at some remote period of time. The rocks seemed to be of an iron formation. There was grass enough for the stock along the route and a sufficient amount of wood for camping purposes. Water, however, was very scarce and difficult to find while traveling over the lava beds. Most of the creeks and streams were dry channels containing only sand and gravel, the water having evaporated or soaked into the sand. One night the train traveled until twelve o'clock looking for water. They did not find it, however, and so had to make a dry camp.

At daybreak the next morning the train left camp in search of water. After traveling about ten miles they came to a small lake of clear, fresh water. There were hundreds of wild ducks swimming on the water. They were so numerous near the shore that they covered the water in many places. They did not seem to have any fear of the approaching train. The members of the train, therefore, were soon scattering

shot among them from their double-barreled shotguns. Enough were killed in a short time to supply the train so that everyone could have a feast of wild duck. The lake also contained plenty of bass and sunfish, but as they had become tired of fish while at the Indian camp, not much attention was paid to fishing. The train remained in camp near the lake during the remainder of the day to let the stock feed and rest.

At noon the next day they camped near a pool of stagnant water found in an otherwise dry creek. The water had to be boiled before it could be used for cooking dinner. That night they camped on another small lake a little larger than the first one. There were a large number of ducks on this lake also. Not nearly so many were killed, however, as at the first lake. They seemed to keep very nearly in the center of the lake out of gunshot as much as possible. After traveling four days over the lava beds the train arrived at the foothills of the mountains, where they camped near a small stream of running water.

Soon after they had made their camp, two young men were seen coming out of the timber and brush. They were leading their horses and each one was armed with a double-barreled shotgun and a navy revolver. It was nearly dark and their coming at that hour and the news that they brought caused a great deal of excitement in camp. They said that the Crow Indians had started on the warpath. They had attacked the miners in the Grasshopper Mining Camp and driven them from their camp to the Bannock

Mining Camp. The miners at that camp had hired these two men and had paid them a thousand dollars in gold to go to Salt Lake City for soldiers. They said that the Crow Indians lived and spent most of their time in the mountain country. The young men said they had been traveling at night and hiding and resting during the day. The distance from there to the Bannock Mining Camp was over ninety miles and across a mountain country. They thought that it would not be safe for such a small train to go on to the Bannock Mines and advised them to wait in camp for another train or reinforcements of some kind.

The captain told them that he had heard while at Snake River ferry that there was another train coming behind them and that he would remain in camp until they arrived, and that when they met the other train to tell the captain of the train where his camp was to be found.

Soon after the young men had started on their journey, the camp was moved a short distance across the creek to the center of a small park, which was surrounded by cottonwood trees. This was considered a better and safer place for the camp. The next morning a number of the largest of the cottonwood trees around the park were cut down in such a way as to form a complete circle around the camp and taking in a part of the creek. Enough small timber was cut and brought to fill up all of the gaps and loose places in the circle which made a corral large enough to hold all of the stock. It also served as a breastwork or fort for all that were inside. It

was named Fort Cottonwood. The picket guards were doubled and stationed a short distance from the fort.

After remaining five days in camp, Captain Watterhouse arrived late in the evening with the long looked for train, which consisted of fourteen wagons and forty-eight well armed men. They were all armed with guns and navy revolvers. A part of their guns were double-barreled shotguns. The train had been made up at Salt Lake City and most of the men were old and experienced miners from Colorado and California. They would, therefore, not be easily scared by owls and Crow Indians. Captain Watterhouse said that after he met the young men who were going for the soldiers he had been making long drives and would have to rest his stock a few days before going into the mountain country.

When the trains left Fort Cottonwood they were formed into one train, over which Captain Dawson was placed in command, with Captain Watterhouse second in command. The train numbered one hundred and one men, who claimed that they had ammunition enough to shoot more than seven hundred times. They seemed to think that they were able and strong enough to whip the whole tribe of Crow Indians.

The route from Fort Cottonwood lay through a mountain country. There were no traveled roads. The train traveled over mountains, across valleys, and along different creeks and gulches. One day the train camped in a small valley near a little creek for

dinner and to let the stock feed. Just as the train was preparing to leave camp two men, who belonged to the Captain Watterhouse part of the train, came into camp and said that they had found a gold mine. They displayed a prospect of gold which they had in a pan which they had washed from a pan of dirt taken from a prospect hole less than three feet in depth. The prospect was a good one considering that it had been found so near the surface. It showed coarse gold, a part of which were small nuggets. The discovery of a gold mine so unexpectedly caused quite a sensation in camp.

A large number of the train were in favor of remaining in camp in order to commence mining and prospecting. The most of the train had been on the road two months or more. A number of them, therefore, were in favor of going on to the rich gold mines that they had heard so much about, especially as they were financially broke. They wished to go where gold was plenty and easily obtained. They had heard that wages were from seven to ten dollars a day for work in the mines. It often happens that, in a mining country, the miners think the best mines are ahead or at some other place. They frequently spend most of their time traveling from one part of the country to another and so make a failure of mining.

The captain called the train together and told them that the indications were that a rich mine had been discovered; but that it would not do to divide the train in a country inhabited by roving bands of hostile Indians, as that would put all who belonged

to the train in danger of being massacred by Indians. He said that the only way to decide whether they would stay and work the claim or go on and look for something better would be by vote of the train. The vote was taken and found forty-six in favor of working the claim and fifty-five in favor of going on. The train, therefore, left perhaps a better gold mine than any that had yet been discovered in the gold region. At any rate it prospected better near the surface than did the famous Alder Creek Mining District which was discovered in Montana the next year and which was one of the richest gold discoveries ever made in any country, more than two million dollars in gold being taken out in less than two years.

The distance from the camp where the discovery was made to the Bannock Mining Country was fifty or sixty miles. They traveled over mountains and through timber to Beaver Creek, which was a short distance from Beaver Head Pass, one of the low, if not lowest, passes over the dividing range of the Rocky Mountains which separates the waters of the Atlantic from those of the Pacific and the headwaters of the Missouri from the headwaters of the Columbia River. The pass was near the source of the Beaver Creek. The bottom near the creek was so level and the ascent so gradual that it was difficult to tell when the top or dividing line was reached. At one time when the train approached the creek, several of the train contended that they were across the divide and on a different creek and that the water was running in a different direction. Upon going to the creek,

however, it was found that the summit had not yet been reached. The route from the pass to the Bannock Mines was down grade most of the way through timber and over low mountains. The train arrived at the Bannock Mines without having had any trouble with the Indians. In fact, they did not see any Indians.

CHAPTER XX

Dance Halls and Gambling the Curse of the West

They soon learned that the Indian trouble and war had been greatly exaggerated and consisted mainly of imagination and fear. It was caused by two drunken gamblers who had had a row with the Indians at their camp. They had shot and killed the Indian Chief and wounded two other Indians. The miners in the camp nearby, expecting the Indians to retaliate, fled to the Bannock Mining Camp, where many different kinds of rumors were circulated in regard to the trouble. One was that the Indians were collecting in large numbers near the mountains and getting ready to attack the miners in the Bannock Mining District. A delegation of miners from the Bannock District were sent to the Indian camp for the purpose of settling the trouble and making peace with the Indians. The Indians said that they did not want war. They were willing to settle on their own terms. They demanded that the two murderers should be arrested and brought to their camp and shot to death by the two brothers of the dead Indian.

It was a rule among all Indian tribes that when one of the tribe was murdered the nearest relation had the right to choose the mode of punishment and punish the one who had committed the crime. As

the Indians were not willing to settle the matter any other way the miners had to agree to their terms. Accordingly three Indians, two of them brothers of the dead Indian, and three miners were selected to make the arrest of the two murderers. The murderers were soon discovered in a gambling den in the Bannock District. Before they could be arrested, however, the Indians shot and killed them both, which ended the trouble and prevented a war with two thousand or more Indians.

These gamblers were the first and only white men known to have been killed by the Indians. The three tribes of Indians who inhabited the territories of Idaho and Montana were the Blackfeet, Crows and Flatheads. A white man was never known to have been killed by either of these tribes while Thomas remained in the mining region.

Soon after the train arrived in Bannock, most of the wagons were parked in Grasshopper Valley midway between the two mining camps and near a large square tent. On the canvas at the front end of the tent above the entrance was painted in large letters the word "Restaurant." There was no one belonging to the train that knew the meaning of the word or had ever heard of it. Some thought that it was the name of a mountain animal or of a collection of animals that was on exhibition in the tent. The owner of the tent was standing out in front near the entrance. One of the party asked her if there were animals on exhibition in the tent. She answered

Widow Green's Restaurant

that her son John, her daughter Sis, and herself were the only animals that were to be seen in and about the tent. In speaking of the word above the entrance she said that it was to advertise their business and let people know that they could get meals or anything that they wanted to eat inside of the tent. Nearly all who belonged to the train had been in the mountains a number of years and, at the time they left the States, eating houses were known by other names. Mrs. Green, who owned the restaurant, was assisted by her son John and her daughter Sis.

The Bannock Mining country was the place where gold was first descovered on the eastern slope of the Rocky Mountains in the Idaho Territory. The mines proved to be rich. They were different from the Colorado mines. Instead of gold being taken out by the ounce, as was the case in most of the Colorado mines, it was taken out by the pound from many of the claims in the Bannock District. Every one in the district seemed to be making money and had plenty of it. Many of them, however, spent it freely and foolishly. This caused the gambling houses, saloons, ball alleys, and shooting galleries to flourish. Dancing halls also were very popular.

Everything that was used in the mines had to be brought in wagons from Salt Lake City or the States. This made everything that the miners used very high priced. Picks and long handled shovels sold for fifteen dollars apiece. Flour was worth from twenty to fifty dollars a hundred pounds. It was

always higher in price during the winter season than during the summer. Nevertheless, a large number of the miners did not seem to have as much sense as a groundhog in that they did not buy their flour when it was cheap. A groundhog always buries enough food in summer to last him through the winter. The main reason that flour was so much higher in winter was that the roads were blockaded with snow, and flour could not be brought from Salt Lake City to the mining country. Coffee was worth a dollar and ten cents a pound. Sugar sold for a dollar a pound. Apples brought from Salt Lake City often sold for two dollars a dozen.

The cheapest part of food used in the mines was beef. More than one third of the people who came to the mines came with ox-teams. After their arrival the oxen were turned out on grass to fatten and were soon ready to butcher for beef. A number of the miners, moreover, spent a part of their time in hunting wild game and thus kept the mining camps well supplied with fresh meat. They brought in deer, bear, antelope, and mountain sheep, the meat of which they sold to the miners at from eight to twelve cents per pound. This caused beef to be sold as low or lower in price than in the States. The miners had been working in Idaho Territory a year or more before they discovered that they were working in the Territory of Montana, which had been organized during that time. A part of the new Territory extended over and took in the Bannock Mining country.

The town of Bannock was the only town in the Grasshopper Valley region and was, therefore, headquarters for all of the different camps and miners who had to come to Bannock to get their supplies to use in camp and mining. The town was built differently from most other towns. Instead of being laid off in streets and lots, everyone built where the ground suited him best. Thus many of the buildings fronted and faced in different directions. Bannock contained a population of from four to five hundred made up of miners, merchants, gamblers, saloon-keepers, robbers, and thieves. The largest buildings in town were the gambling houses and dance halls.

There were two dance halls in Bannock. They were large enough for several sets to dance in the center at one time. At one end of the hall were several dressing rooms. At the other end was a small platform for the two fiddlers who furnished the music for the dancers and who were paid ten dollars apiece for the music each evening. The dancing girls in Bannock were called the hurdy-gurdy girls. They were dressed in red uniforms. All kinds of drinks were sold at a bar near the platform occupied by the two fiddlers. Four bartenders were kept busy most of the evening furnishing drinks for the crowd. There were no tickets sold; nor was there anything to pay to go on to the floor to dance. The girls chose their partners. When the set was over they led them up to the bar and asked them what they would have. When their partners had been supplied with what they had called

for the girls said that they would take some of Luke's Best, which was a mild colored drink that was not intoxicating. It would, therefore, not put them out of commission for dancing. The girls' partners paid for the drinks—one dollar for each couple, fifty cents being the regular price for drinks in all of the Bannock Mining country. As soon as the drinks were paid for the girls would select partners for the next set. If the same ones did not wish to dance they would soon get others from the crowd who were waiting and anxious for their turn to go on the floor. Some of the miners would dance all evening or until they became too drunk to go on the floor.

Most of the gambling was done in large rooms or halls built for that purpose, with a bar at one end where liquors of all kinds were sold, with a row of small tables through the center of the room with seats at each table to accommodate four men. The room contained no other furniture except seats around the wall. Anyone was allowed to come in while the game was in progress, but they were not allowed to stand around and watch the game. The gamblers nearly always played a quiet game without much talking or noise. About the only noise heard while the game was in progress would be the rattling of chips.

The town of Bannock was like all mining towns. It was without a church or place of religious service. The reason, perhaps, was that the people who lived in a mining country were not stationery. They seldom lived any length of time in one place, but changed

constantly from one mining camp to another. The most of the people in the mining country had come to the mountains for the purpose of hunting and digging gold and did not seem to have time to build churches or take an interest in religious work.

It was five hundred miles from Bannock to the nearest United States postoffice, which was located at Salt Lake City, where the miners received their mail and where their letters to the States had to be sent to be mailed. The mail was all taken from the mining country to Salt Lake City by private carriers or companies. One dollar was charged for taking a letter to the office or bringing one back. It often took two months for the round trip.

When Thomas and Woodbury arrived at the Bannock Mining country and learned that all of the mining ground was claimed they commenced prospecting for new mines. They prospected on the same creek that the Bannock mines were on. A mile or more down the creek, after digging and sinking a number of prospect holes without finding gold, they prospected on a gravel bar near the creek. There they discovered a mine in a prospect hole at the depth of three feet. They got two cents from each pan of dirt taken from the mine. The prospect was a good one so near the surface. It was considered good pay dirt and would pay for mining. It also indicated that there would be gold enough found on and near bedrock to make it one of the good paying claims of the mining country. They were hindered by water from

going much deeper in their claim. In order to work their claim and prospect to bedrock they commenced a drain ditch in order to drain the water away from their claim. They started their ditch two hundred feet down the creek from their mine in order to be sure that they would have fall enough to reach the bedrock.

During the week while they were prospecting they secured board at a boarding-house in Bannock. When they went to engage board, the woman who kept the boarding-house told them that she had been charging fourteen dollars a week for board, but that she had just raised it that day to sixteen dollars. She had just hired a new cook who was expensive and extravagant in his cooking.

"He is out in the kitchen now," she said, "baking cakes. He is making them out of butter, eggs, sugar, and a very little flour. They are very costly and will almost melt in your mouth."

A Dutchman who had heard the woman talking about her costly cakes said the next day, "I tried one of her cakes and, instead of it melting in my mouth, I had to chaw it like hell."

Thomas and Woodbury settled their bill, which came to thirty-two dollars at the end of the week and concluded to board themselves so that they could be near their claim. They bought a tent, camping outfit, and provisions. The grub consisted of flour, meat, coffee, sugar, valley tein, beans, and dried fruit. Valley tein was the name of a molasses or syrup which was made from the juice of cane in Salt Lake Valley. Thomas kept account of everything they

used the first week that they boarded themselves and it figured up to two dollars sixteen cents for both of them per day, which was less than half of what they had paid at the boarding-house. Their grub was good enough for any miner without any costly cakes.

After Thomas and Woodbury had worked on their drain ditch two weeks and had it more than half completed, two miners offered to buy half interest in the claim. Thomas told them that if four partners worked the claim there would be too many divisions of the gold taken out so that it would not be profitable for either of them. Thomas told them that he had heard that there had been new discoveries made in the recently organized territory of Montana across the mountains forty miles from there. The mines were reported very rich and he thought that it would pay to investigate the rumors. He told them that, with his partner's consent, he would sell them his half of the mine if they could agree on the price. Upon hearing the price they agreed to take the claim and became Woodbury's partners. Thus the partnership which had existed for a period of more than four years in different mining schemes was dissolved by mutual consent.

CHAPTER XXI

The Pipe of Peace

The next day Thomas met Jones, whom he had not seen for four years, in Bannock. Jones was an old miner who had worked in the mines in Georgia Gulch in Colorado at the time that Thomas and Woodbury were working their fraction of twenty feet. Jones was a southern man from the state of Georgia. He used many southern phrases in his conversation such as "tote," "thar," and "whar." He was a tall man, six feet in height, and well proportioned. He must have been in the early thirties. He was honest and truthful; his conversation was pleasant and agreeable; he was never known to use any profane language. He was always known wherever he went by his broad-brimmed hat and long beard, which reached to his waist.

After Thomas and Jones had talked a short time about where they had been and what they had been doing since they last met, Jones said:

"I am glad that we have met. You are just the man for whom I have been looking. I have just returned from Bivens Gluch, Montana, where new discoveries of gold have been made. While there I discovered a gold mine in the gulch and staked a claim. The discovery was made by sinking a prospect hole to the depth of two or three feet. I then struck a

boulder which extended half way across the prospect hole and prevented me from going deeper. I washed a pan of dirt taken from the bottom of the hole and got sixty cents in gold. One half of the claim belongs to the butcher here in town, who grubstaked me to go to the new mines. Since my return I have reported to him. He said he could not leave his business to go to the mine and would take fifty dollars for his interest in the mine. I did not have the fifty dollars, as he very well knew. He told me to look up a man who would pay him the fifty dollars for his interest in the claim.''

To which Thomas replied, ''You need not look any further. I will pay the butcher fifty dollars and take his half interest in the claim.''

The butcher told the same story that Jones had told with regard to the grubstaking, prospecting, and the sixty cents to the pan. The butcher said that he was doing a good business and making money at his trade; that he did not know anything about mining and would sell his grubstake interest in the mine for fifty dollars. Thomas weighed him out his fifty dollars and became owner of half interest in the claim with Jones as his partner. After Thomas had bought the half interest Jones told him that he could have sold the half interest to another man before he met him. He said that the reason he did not sell to the other man was that he had a wife and Jones did not want to be bothered with a woman around where he was working.

"How long have you been a woman hater?" Thomas asked. "That is something unusual."

"Ten years ago, while yet living in my native state, I fell in love with a girl and soon came to love her dearly," said Jones. "We became engaged to be married and the day was set for the wedding. Before the time for the marriage to take place, however, she married my rival. As soon as I heard the news I left my native state and went to Texas, where I worked for two years on a cattle ranch. From there I went to the Colorado gold mines, where we first met. From there I traveled to Salt Lake City and worked for the government at Fort Douglass. Last fall I came to Bannock and, after paying fourteen dollars a week for board, I came out this spring dead broke. On account of the water being frozen during the winter there was no work to be had in the mines. I made a vow when I left my native state that I would always wear a broad brimmed black hat and never shave my beard off. When my beard gets so long that it interferes when I button my pants I shorten it with my knife."

"I do not see how your long beard and broad brimmed hat is going to be of any help to you for what has taken place in the past," returned Thomas.

"My broad brimmed hat and my long beard," Jones returned, "has been a constant reminder to me not to engage myself to another girl or have anything to do with women. I think we had better drop the subject of hats and beards, however, and get ready to go to the mine. I have only six days to get there

Wiley Jones, the Woman Hater

from the time that I staked the claim. According to the laws of Bivens Gulch District if a claim holder is away from his claim longer than six days at one time the claim can be jumped and worked by another party. I promised the butcher that I would take his pony that I used in prospecting to the ranch. This will take me about two hours."

"I will commence making arrangements about moving while you are attending to the butcher's pony," said Thomas.

A man was soon found who said that he was going to start for Bivens Gulch the next morning with a team. He told Thomas that he had part of a load and that, if their company and mining outfit did not weigh more than a thousand pounds, he would haul it for eight dollars a hundred. Thomas told him that it would not amount to more than half that. It consisted of picks, shovels, cooking utensils, and provisions enough to last several months. The picks and shovels amounted to fifteen dollars each which made the entire cost of the outfit one hundred sixty dollars. This outlay was all made on the word of Jones that the mine paid sixty cents to the pan.

A miner was hired to go along and help open the claim. He was to be paid seven dollars a day from the time that they left Bannock. Two men with whipsaws agreed to go along. Thomas promised to give them a job of sawing the lumber for his sluice-boxes as soon as they arrived at the mine. All of the lumber in new mining camps used for sluice-boxes and riffles had to be sawed with whipsaws. A whipsaw

is a saw set in a frame and used for dividing timber lengthwise and commonly worked by two persons. One stands below the frame and scaffold on which the log rests. He pulls the saw down and the other one pulls the saw up. The framework that the log rests upon is built against the hill similar to a bank barn so that the log can be rolled on to the frame from level ground, while the other end is six or seven feet from the ground. There was only one portable saw mill in the gold region at that time. It was located at Bannock City. All of the lumber used in Bivens Gulch had to be sawed with whipsaws or hauled from Bannock, which delayed the opening of the mines on Bivens Gulch two months or more.

The gulch had been discovered by the Bivens brothers and received their name. The Bivens brothers belonged to a party of ten miners who had gone out from Bannock to that region to prospect in different gulches for gold. Some of the number found gold in two other gulches near but which were not nearly so rich. The one nearest to the Bivens was the Harris Gulch.

The night before Thomas and party arrived at Jones' mine on Bivens Gulch, they camped in a grove near Stinking Water River, so named by the Indians. The Stinking Water River was a small river that emptied into the Madison River near the junction of the Madison and Jefferson Rivers to form the Missouri. The two whipsaw men, who were ahead of the party hunting, soon brought to the camp a young deer and a beaver which they had killed on the Stinking Water

bottom. The beaver was soon skinned, dressed, and in the kettle cooking. It furnished a part of the supper for the party while the deer was skinned and dressed for future meals.

A short time after dark while the party were sitting around the campfire laughing, joking, and telling mountain stories the cracking of sticks was heard in the brush near them. Looking around they saw six Indians coming to the camp. They were armed with rifles. They saluted the party with the customary, "How, how," and took seats on the opposite side of the fire. This brought six Indians facing six white men. In order to be friendly and to make the Indians welcome the hind quarters of the deer was brought out and given them for supper, which seemed to please them greatly. They soon commenced cutting the meat in narrow strips, after which they took a number of willow sticks nearly two feet in length from a bundle they had with them. They each sharpened one end of the stick, stuck it through a strip of meat, and held it over the fire to broil. It seemed that they carried the sticks along for that purpose. They refused the offer of bread, preferring to make their supper of meat alone.

The leader or chief of the band could understand and talk a sufficient amount of the English language to make himself understood. He did the talking and the others kept silent, which is almost invariably the case when a party of Indians are met. Having finished their supper, the chief took from the pocket in the side of his blanket coat a large stone pipe and a

buckskin sack filled with kinnikinick, a kind of tobacco smoked by the American Indians, made of the leaves of sumac and the bark of willow. He filled his pipe, lighted it, and smoked a few puffs and said:

"White man smoke first."

He then handed the pipe to Jones, who also smoked a few puffs and passed it around the ring. The smoking of the peace pipe that night was the first time that Thomas had ever tried to smoke a pipe. After the pipe of peace had gone around the chief seemed more free to talk. He said that they were Flathead Indians; that his tribe was at war with the Blackfeet tribe; and that they were six picked warriors sent by his tribe to steal ponies from the Blackfeet. The chief then said that he had been sent by his tribe to Washington city, where he had talked with the Big Chief, President Pierce, and that he was in the big wigwam where the Big Council meets. He took from his neck a string with a bronze medal attached, on which was the picture and name of the president. This he displayed to the party and said that it was presented to him while he was in Washington.

Before retiring for the night Jones asked the chief to let him see his gun. The gun was examined by Jones and the party and handed back to its owner who then raised its muzzle in the air and fired it off. He spoke a few words in their language to the other Indians and they all fired off their guns. This was to show, perhaps, that they were not afraid to remain

all night in the camp with empty guns. The next morning early, after having had another meal of venison, they all left the camp in single file. As they left they each repeated the word "Good, good," which perhaps meant that they had had a good time or they may have meant it for good-by. Indians in traveling on foot and most of the time when on horse-back travel in single file. Their narrow paths or trails are often seen in different parts of the mountains.

The party started for Bivens Gulch soon after the Indians had left. It was nearly noon when they arrived. They found very few miners at work. The only claim being worked was the discovery claim. Most of the miners were camped under the nearest pine trees waiting for lumber to be sawed for their sluice-boxes and riffles. The party proceeded immediately to the claim where Jones had made his discovery. This was more than half a mile up the gulch from the discovery claim. The camping outfit was unloaded under a large pine tree near the claim.

The men who owned the whipsaw said that they wanted to see more prospecting done on the claim before they went to the trouble and expense of building a scaffold. They said that they did not dispute Jones' word of getting sixty cents to the pan, but that often good prospects would be taken from a pan of dirt out of a prospect hole while very poor prospects would be taken from other pans of dirt out of the same hole. So poor, indeed, that it would not pay for working.

"Prospecting and mining this claim is what we have come for," said Thomas.

He told Snyder, the hired man, to enlarge the small hole that Jones had dug so that there would be more room to work and prospect more of the surface. After this had been done Thomas took a pan of dirt from the bottom of the hole, washed and separated the gold from the dirt. He then weighed the gold and found it to be worth just seven cents, which was a great surprise to everyone present, especially Jones, who said:

"Thar in that very hole is whar I got the sixty cents."

"We will try another pan from a different place," said Thomas.

When it was washed the gold weighed eighteen cents.

Thomas said, "This is much better, but not sixty cents. If we keep on gaining we will get it."

"It is in thar. That is whar I got my sixty cents," returned Jones.

Thomas told Snyder to dig the ditch deeper and they would try another pan. On going a foot deeper he struck a granite bed rock and dirt of another color from which a pan of dirt was taken and handed to Jones to pan out and separate the gold from the dirt. Jones soon returned saying:

"I knew the sixty cents was in thar."

They weighed Jones' prospect, a part of which was small nuggets, and found it to be worth one dollar and twenty-two cents. This convinced the whipsaw

men that the mine was a good one, so that they were willing to go to work. Thomas told them to go to work and saw out lumber for four sluice-boxes and riffles. Thomas, Jones, and Snyder worked on the drain ditch while the lumber was being sawed. In less than two weeks the lumber was sawed, the ditch finished, and the sluice boxes made and set ready to commence mining.

The first day that the mine was worked over a half a pound of gold was taken out. Two shovelers shoveled into the boxes most of the time that day. Three or four shovelers are usually kept at work. This indicated that the mine would prove a rich one and yield from one hundred fifty dollars to two hundred dollars a day. Most of the gold taken from the mine was in the form of bright, smooth nugets of various sizes and shapes. The largest nugget taken from the Bivens Gulch mines weighed two pounds and was worth four hundred thirty-two dollars. After they had worked the claim a month or more Jones said:

"If we continue taking out nuggets until the claim is worked out, which will take a year or more, we will have more nuggets than we can tote."

"If late reports from Bannock are true that the miners in their cabins have been robbed of their gold at the point of a revolver," returned Thomas, "we may not have much gold to carry when we get through mining."

On account of the weight and the amount of gold taken out each day by the miners, it was necessary

to bank it. This was done by burying it in the ground near their claims or in their cabins. They would sometimes forget the different places where they had buried it. One miner who had taken eleven thousand dollars out of his claim sold the claim and returned to the States. When he reached home he found that he was two thousand dollars short. Then he remembered that he had buried two sacks of gold near the roots of a small pine tree which he had forgotten to dig up before he left. The next spring after Mr. Donegan had returned home his son and several other young men started for the gold mines on Bivens Gulch. Donegan told them about the sacks of gold which he had forgotten and described the place where he had left them as nearly as he could. He told them that whoever found it could have one sack and send him the other.

When the Donegan party arrived on Bivens Gulch they found that all of the timber had been cut off during the winter for building cabins and fire-wood. They dug around all of the stumps near the claim without finding the gold. Finally one of the men claimed that he had a dream during the night that the gold was buried in a cabin that had been built over the stump where the tree had stood. The cabin had a dirt floor and the stump of the tree had been cut off even with the ground. They went to the cabin and, after a little searching, found the stump. Upon digging around it they soon came to the gold. Miners usually bury their gold in buckskin sacks or

yeast powder cans or any kind of tin cans which have tight covers.

Thomas and Jones opened and mined the second claim on Bivens Gulch. They built the first log cabin on the gulch and it was said to be the first one in Montana to be built after the Territory was organized. It was also the first cabin in the town which was started and built near their claim. Jones built several of the first houses to rent to miners who did not own claims but worked in the mines. His houses were all on the same side of the street in a row and were known as Jones' Row. Some of the miners were in favor of naming the town Jonesburg on account of his building most of the first houses. Jones objected to the name and, on account of its narrow and crooked streets, Thomas named it Bagdad after that celebrated city in Arabia. Bagdad was the only town in that part of the country and the one to which all of the miners of Harris Gulch and Bivens Gulch came to do their trading.

CHAPTER XXIII

Sixty Million Dollars

The second discovery of gold made in Montana was that in Alder Gulch. It was one of the richest and most extensive discoveries ever made in any mining country. Alder Creek or Gulch was eighteen or twenty miles in length. Every hundred feet, a claim, for almost the entire distance was rich with gold. The rich discoveries of the Alder Gulch placer diggings brought a large emigration to the new mining country known among gold seekers as a stampede.

The second year after the discovery it was supposed that there were thirty thousand miners in the gulch and, within that time, three towns were built along the creek. Virginia City, the largest one, contained a population of eight or ten thousand. It was estimated that sixty million dollars were taken out of the Alder Gulch mines in four years. The gold was coarse and very much like that taken out of the Bivens Gulch mines. The largest nugget taken out of Alder Gulch was worth seven hundred dollars.

Several other rich discoveries were made in the Territory soon after the discovery at Alder Creek. A United States postoffice, the first one in the Territory, was established at Virginia City. A stage-route was established between Virginia City and Salt Lake City, over which the United States mail was brought.

Alder Creek emptied into the Stinking Water River and was twenty-five miles from the Bivens Gulch mines, where Thomas and Jones were working their claim when the new discovery was made on Alder Creek. The rich discoveries of gold made on Alder Creek, Bivens Gulch, and Bannock brought many thieves, gamblers and robbers to the country. They were soon in every mining camp following their occupation. Among the desperadoes were George Ives, Amos Lyon, Henry Plummer, Charles Reeves, Jack Gallager and others. They organized themselves into a secret body with signs, grips and with a captain, lieutenants, secretary, road agents and outriders. They soon became the terror of the whole community. They kept up a correspondence between Bannock and Virginia City, thus keeping watch of all travel between these points. They knew who were making and who had money, and, in some mysterious way, notified each other who were leaving the different camps with money.

They were armed with a pair of revolvers, a double-barreled shotgun with short barrels, and a dagger or bowie knife. They were mounted on swift horses and disguised with masks and blankets. They waited in ambush for those they wished to rob. When they saw them approaching, they would spring out from their hiding place, cover them with their guns, and order them to throw up their hands. If they refused to obey it would result in their murder; if they complied with the request they were ordered to throw their arms and money on the ground. Then,

after they had been searched to see if they had anything concealed, they were ordered to go on and the robbers would ride off in the opposite direction. Whenever a new discovery was made the robbers soon appeared until their operations had spread in all directions. They soon became the terror of the mountains. No one was safe from their attacks. Robbery was of daily occurrence and murder often followed.

In order to show the class of men who belonged to the band of thieves and robbers, we will take the case of Henry Plummer, who, by his smooth manners and pleasant address, would be taken for a gentleman, although he was known to be both a robber and a murderer. He had once filled the office of marshal of Nevada City. From there he went to Oregon; thence to Montana, where he was elected sheriff of the Bannock Mining district. He came to Bannock with a man by the name of Jack Cleveland. In the winter of 1862-1863, the gold excitement in Bannock spread widely. There the first gold east of the Rocky Mountains had been discovered. This drew a large emigration from all parts of the country, a large number of them being outlaws and robbers. Among them all, however, Plummer was chief, noted for his desperation and his skill in the rapid handling of his pistol. His old friend, Jack Cleveland, who had killed a man on his way into the Territory, disputed his title of chief and frequently boasted of his own skill and doings. In fact, he put on the airs of a chief in the rough element of the new

Road Agents Robbing a Stage

settlement. For this, Plummer shot and killed him while he was drunk and boasting in a saloon.

A short time after that occurrence, George Ives was talking on the street with a man, and, not liking the style of his speech, shot and killed him with his pistol. Haze Lyon, who afterwards became one of the leading road agents, owed four hundred dollars to a citizen of Bannock for board and lodging. One night he won a large sum of money at a gambling table. The next morning he was asked to settle his account. He answered by drawing his revolver and ordering the citizen to dust out, with which gentle request he immediately complied.

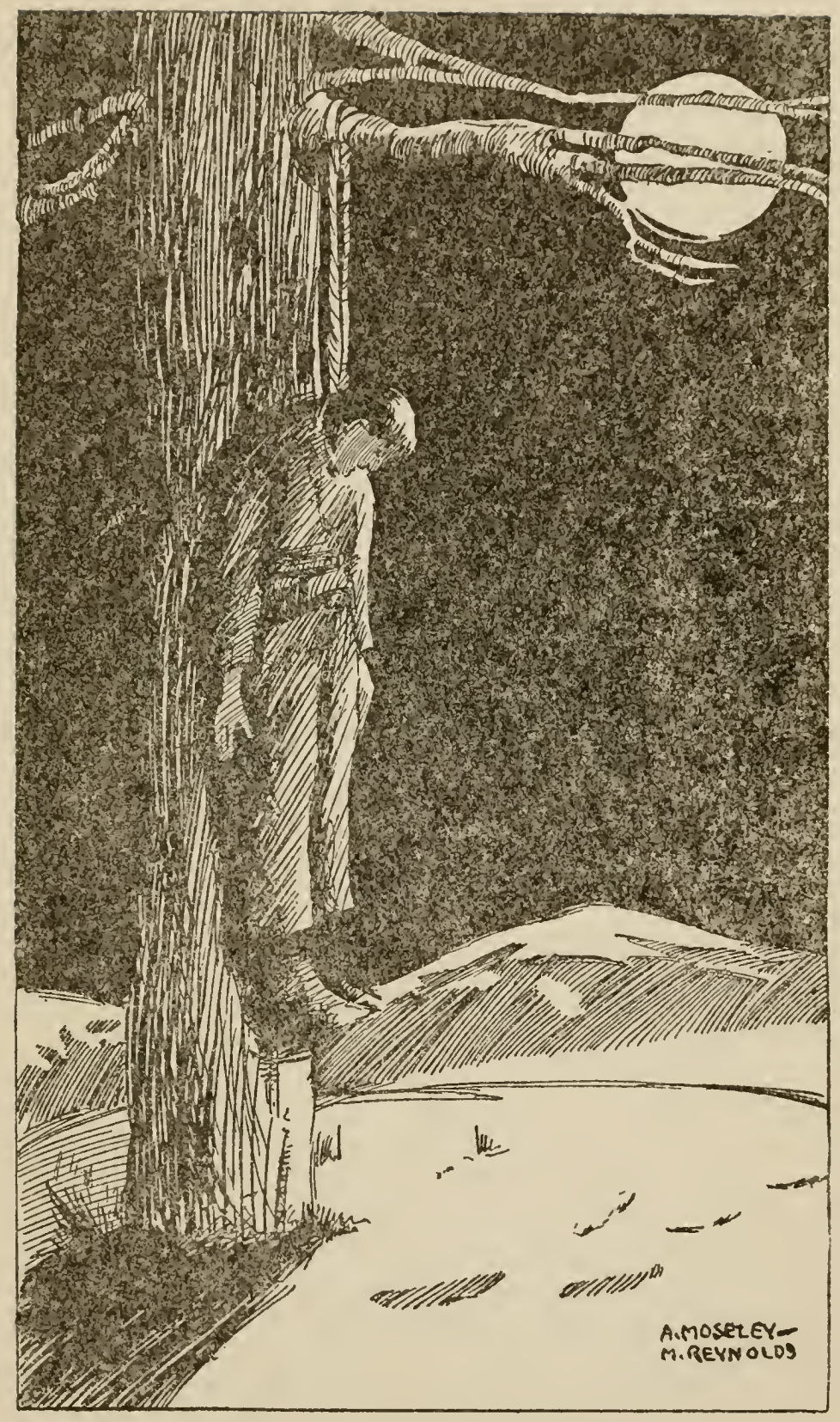
Plummer was tried for the murder of Cleveland and acquitted on the grounds that his opponent's language was irritating. Charles Reeves and Williams, who had fired into a camp of friendly Indians just to see how many they could kill at a single shot, were also tried and acquitted of willful murder. Others who had likewise been guilty of robbery and murder were also let go free. Thus the worst elements of society felt themselves secure in the performance of their lawless deeds, and murder and robbery went on unmolested.

Plummer, who had been chief of the band of road agents or robbers, had likewise succeeded in having himself elected sheriff of the mining district. He appointed two of his band deputies. All this he accomplished in spite of his well known character. In the meantime an honest man had been elected sheriff of the mining district at Virginia City. He

was informed by Plummer that he would live much longer if he resigned his office in favor of Plummer. Fear of assassination compelled him to do as bidden and Plummer became sheriff of both places with his robber deputies to execute the law. The people of Montana were thus at the mercy of the thieves and robbers. One of Plummer's deputies was an honest man, and, becoming too well versed in the doings of the sheriff and his associates, was sentenced to death by the road agents and publicly shot by Amos Lyon, Buck Stimson, and Jack Gallager, three of the band.

There was no longer any security of life or property. No one dared go outside of Virginia City after dark, nor risk their lives by informing upon those who had robbed or wounded them on the road. Brutal murders occurred every day. The citizens were afraid even to lift the hand of a dying man for fear they would be murdered also. A man who had been sentenced to be whipped for stealing, in order to escape the punishment, offered to inform upon the road agents. He was met soon after by one of their number, George Ives, in daylight on the leading highway to Virginia City, and, in the sight of several houses and several passing teams, was shot and killed and his horse taken off to the mountains.

A Dutchman had sold some mules, and, having received the money in advance, went to the ranch to obtain them and take them to purchasers. He was met by Ives while returning and murdered and robbed of both money and mules. The sight of this



Bill Hunter, the Last Road Agent

man's body brought into town in a cart stirred the blood of the honest men of the community and they determined to capture and hang the murderer. A party of well armed citizens scoured the country, surprised accomplices of the murderer, and obtained from them a confession that George Ives was the murderer. By the following evening he was captured and taken a prisoner into Nevada City. He was given a trial. The bench was a wagon. The jury twenty-four honest men. About two thousand aroused citizens stood guard with guns in hand while the trial proceeded with their eyes upon the desperadoes who had gathered in force to aid, support, and, possible, to rescue their comrade in crime. Lawyers were heard on both sides. Reliable witnesses proved the prisoner guilty of many murders and robberies. Condemned to death, his captors foiled every attempt at rescue and held the prisoner with cocked and leveled guns. It was a moonlight night and the campfire made it almost as light as day all around. During the shouts, yells, and murderous threats of the ruffians the cowardly murderer was led to the gallows upon which he was hung for his many crimes.

CHAPTER XXIII

A Reign of Terror

The next day the far-famed Vigilantes of Montana were organized. Five brave men in Nevada City, an adjoining mining town, and one in Virginia City formed the secret league which opposed, on the side of law order, force to force, and dread to dread against the road agents' organization. Their work was sure and punishment swift. Their power was great and the Vigilance Committee, whose numbers soon exceeded two hundred brave men, soon became a terror to outlaws as the road agents had formerly been to the honest and industrious men of the country.

Brown and Vagar, alias Red, the two confessed accomplices of George Ives, lived on and superintended a pasture ranch owned by Plummer and Ives on Stinking Water bottom three miles from Virginia City. The Vigilantes, upon searching their cabin, found letters and papers in a valise which convinced them that the cabin was the headquarters of the robber band. A letter written by Plummer to George Ives was found which told of several robberies which had been committed near Bannock. Other letters and papers were found pertaining to the organization of the band, also their by-laws, rules, and regulations. Among the other papers a memorandum book was discovered which contained a list of names and resi-

dences of all who belonged to the band. Plummer headed the list as captain and chief of the band of road agents. George Ives and Jack Gallager were next on the list as his lieutenants, Vagar, alias Red, was the secretary of the band.

After they had examined all of the papers and found that they were on the right track of the band, they took Brown and Red and hung them on limbs of the nearest trees, where they were left hanging for several days as a warning to evil doers. No one knew of the hanging except the Vigilantes. A man who went to the ranch the next day to look after his stock, saw the two men hanging to the trees in different places. He was greatly shocked and excited, and, hastening back to town, told that the timber was full of dead men hanging to the trees.

The Vigilantes, after hanging Brown and Red, hurried into Bannock and arrested Plummer, chief of the band. Plummer wanted to know the cause of his arrest and their authority for making the arrest. The captain of the Vigilantes took from his pocket the memorandum book which contained the names of all of the road agents that belonged to the band with Henry Plummer at the head of the list. After he had finished reading the names Plummer replied:

"That sounds like my death warrant and I am at your mercy."

Plummer then said that he did not want to be hung and begged to be banished. He said that if they would agree to banish him he would leave the country and never return and that he would live a better life.

He would be willing to walk in his bare feet to Salt Lake City as a part of his punishment. The rule of the Vigilantes, however, was quick work and no compromise. Plummer was executed on a gallows that he had himself erected while acting as sheriff.

Ned Ray, Buck Stimson, John Wagoner and two others belonging to the band were hung in Bannock the next day. The Vigilantes then returned to Virginia City, where they arrested and hung George Law, Frank Parish, Haze Lyons, Jack Gallager and Boone Helm, all of whom belonged to Plummer's band. Robert Zackery, Cyrus Skinner, Alexander Carter and John Cooper, who were trying to make their escape across the mountains were followed by twenty-five Vigilantes, who overtook them and hung them at a gap in the mountains known as Hell's Gate.

The Vigilantes, in order to put an end to the long reign of terror, assumed the duties of captors, judges, jurors and executioners. They were not, however, guilty of excesses. Their aim was to strike terror to all who had defied the weak arm of the law by sure, swift and secret punishment of crime. In no case was a criminal hanged without evidence to prove him guilty. How closely they followed the line in this respect is shown by the dying remarks of one of the last men hanged by their order, who said:

"You have done right. Not an innocent man hanged yet."

It was understood that the work that they had undertaken to perform should be thoroughly done. That there should be no half-way measures—no

reprieves, the verdict having once been rendered. The thieves came to know this in time and found their occupation lost, together with their lives. Many of these hardened desperadoes died as they had lived without fear or remorse. One awaiting his turn on the gallows, at an execution of five, looking at the quivering body of his comrade cried out in a loud voice:

"Kick away, old fellow. I'll be in hell with you in a minute."

Another, while in the convulsions of the death struggle, performed all the movement of a personal engagement, drawing his revolver from his belt, cocking it and firing off the six barrels at an imaginary foe whose presence disturbed his fleeting moments. The living passion was strong in death. One of the road agents, before he was hung, affirmed the justice of the acts of the Vigilance Committee and disclosed the mysteries of the road agents in their particular way of shaving, a particular kind of a neck tie and their pass word, which was "innocence."

One of their rules was not to hold up anyone or attempt to rob anyone without being sure that they had money. It was known, however, that they made one mistake. A man, who was traveling from Bivens Gulch to Virginia City, was met by two road agents, who demanded his money. He gave them his purse which contained only a few pennyweights of gold. They took the purse and searched him for more. Not finding any more they returned his purse and gave him several kicks for not having any more. They

told him that if they should meet him in the future without money they would kill him. It is perhaps needless to say that that man never left camp very far without having several ounces of gold with him.

As an instance of the severe labor, exposure, and real hardship encountered by the Vigilance Committee, we will take a single pursuit and capture, that of William Hunter. At the time of the execution of Boone, Helm and his five confederates Hunter managed to elude his pursuers by hiding by day among the rocks and brush, and seeking food by night among the scattered settlements along the Gallatin River. Four of the Vigilantes, determined and resolute men, voluntered to arrest him. They crossed the divide and forded the Madison when huge cakes of ice swirled down on the flanks of their horses, threatening to carry them down. Their camping ground was the frozen earth and the weather extremely cold. They slept under their blankets by the fire they had built. One, sleeping on a hillock, with his feet to the fire, slid into it and was startled out of his sleep.

Next day their way led them through a severe snow storm, which they welcomed, however, as an ally. They reached Milk Ranch, twenty miles from their destination, about two o'clock in the afternoon. They got their supper and proceeded after dark with a guide who was well acquainted with the country. At midnight they arrived at the cabin where they had been told that Hunter had been driven to seek refuge from the severe cold and storm. They halted,

unsaddled their horses, and rapped loudly at the door. It was opened by a man to whom they said:

"Good evening."

"I do not know whether it is or not," replied the man.

Upon being admitted into the cabin, they found three persons, two visible and one covered up in bed. The Vigilantes made themselves as comfortable as possible before the blazing fire on the hearth. They talked of mining, prospecting, panning out, and terms of that character as if they were traveling miners and not armed officers of the law who had tracked to his lair the crime-stained desperado. Before going to sleep they carefuly examined the premises as to exits and placed themselves in such a manner as to command the only entrance. They did not say anything about their business until early the next morning when the horses were saddled and they appeared ready to proceed on their journey.

Then they asked who the sleeper was who had never spoken or uncovered his head. The reply was that he was unknown; had been there two days, driven in by the storm. Asked to describe him the description was that of Hunter. The Vigilantes then went to the bed, and, laying a firm hand on the sleeper, gripped the revolvers held by him in his hands beneath the bed clothes. Bill Hunter was called upon to arise and behold grim men with guns leveled at his head. He asked to be taken to Virginia City, but he soon found that a shorter road lay before him. Two miles from there they halted beneath a tree with a branch

over which a rope could be thrown and a spur to which the end could be fastened. Scraping away a foot of snow, they built a fire and cooked breakfast. After breakfast they consulted and took a vote as to the disposition of the prisoner.

That vote decided that his execution was to be without delay. The perils of the long tramp over the mountain divide, the recrossing of the icy stream, the small force involved in his capture, and the certainty of an attempt at rescue when his capture became known to his accomplices all served to determine his execution as speedily as possible. The long list of crimes he had committed was read to him and he was asked to plead any extenuating circumstance in his behalf. There were none and he remained silent. He had once been an honest, hard-working man and was believed to be an upright citizen. In an evil hour he joined his fortunes with Plummer's band. His only request was that his friends in the States should not be informed as to the manner of his death. Thus died the last of Plummer's famous band of outlaws. The Vigilantes never buried their dead. Hunter was left hanging several days and was found and buried by a party of prospectors.

Before the Vigilantes started to arrest Hunter, they circulated the report that a rich gold discovery had been made on the Gallatin River that yielded a hundred dollars to the pan. More than a hundred miners started for the reported new diggings. Thomas and two miners joined the stampede and were prospecting in the valley when Hunter was arrested. They met

the four Vigilantes with Hunter after his arrest. They claimed to be prospectors looking for the new discovery. They had their tools and camping outfit with them. Thomas and party wondered why one of the prospectors was so much better dressed than the others. The discovery of gold on the Gallatin proved a fake and the arrest and hanging of Hunter was not known to most of the prospectors until after they had returned to Virginia City.

CHAPTER XXIV

Road Agents and Vigilantes

The Vigilantes still retained their authority after the extermination of the road agent organization and continued to punish robbers and murderers. Among all of the executions of the Vigilance Committee of Montana, none occasioned so much regret or adverse criticism as that of Joseph Alford Slade. He was once a member of that organization and declared himself to be in favor of good order in the Territory. To the curse of liquor, however, is due the course which led finally to his death at the hands of his former comrades.

He was born and raised in Illinois and came of a highly respected family and his reputation was good while living at home. He was not connected in any way with the gang of outlaws who made living in the Territory a dread and a terror, and whose death at the hands of the law-abiding citizens was their just desert for their dark crimes and numerous deeds of bloodshed. The acts that made him noted were performed in another part of the west, chiefly on the old overland mail route where for years he was a trusted official.

He was a man of good business qualifications and possessed the knack of making money where others failed. He was withal an honest, kind-hearted, intel-

ligent man, noted for his strong friendships and generous qualities and the power of attracting the favorable notice of even strangers. There are today a multitude of men in the far west possessing a full knowledge of all the leading incidents of his life, many of whom were associated with him in business, who still speak of him as a perfect gentlemen, and, not only deplore his death, but also denounce his execution as murder.

To the habits of intemperance which grew with his years and excited the wild lawlessness that eventually ended his career on the gallows must be attributed the remarkable changes which reversed his nature and converted him from a good, law-abiding citizen to an outlaw whose acts under its influences were deemed worthy of death. Slade was a Division Superintendent on the mail line running from St. Joseph, Missouri, to Salt Lake City. His division included that part of the line beginning at the Upper Crossing of the South Platte River to Rocky Ridge, known as the Sweetwater Division.

Much has been related of his encounter with Jules Beni, and his subsequent death at the hands of Slade has been made the subject of much comment by his enemies. There have been numerous versions of the affair, but my source of information leaves no room for doubt as to its correctness. Jules Beni was a Frenchman who kept the station at the Upper Crossing and from whom the town of Julesburg received its name. He was known and feared for his lawless character and high-handed acts in dealing with the

stock of the line. Constant feuds arising therefrom first induced the company in 1858 to appoint Slade to the agency of that division. Jules would not willingly submit to the authority of the new agent, nor in fact to anyone whom he could intimidate. But Slade, being a man of most determined will, would not brook the interference of Jules. The mutual dislike finally led to an open rupture. Jules had discharged a man and Slade re-employed him. Jules had hidden some of the stock and Slade recovered it for the company. This brought matters to a crisis. This difference was smoothed over and the matter was thought to be settled.

It appears, however, that the matter still rankled in the Frenchman's heart and that he was only waiting for a suitable opportunity to kill his adversary. One day in the early spring of 1859, Slade chanced to be at the Upper Crossing. He and some of the stage boys and Jules were all in the corral talking. Jules was the first to leave and enter the house. He was followed soon after by Slade, who said that he would go in and get something to eat. There were two houses—one an adobe, where Jules lived, the other a frame structure in which the stage boys were served their meals. As Slade was about to enter the frame structure, the boys saw Jules come out of the abode with a pistol in his hand. One of them called out to Slade:

"Look out. He is going to shoot."

As Slade, who was unarmed, turned suddenly about he received three shots from Jules' revolver. Slade

did not fall, however, and Jules, wishing to finish his bloody work, reached within the door for a double-barreled shotgun and fired the contents of both barrels into Slade's body. He fell and Jules, supposing that he had killed him, told the boys they could bury him in a new dry goods box he had received a short time before. Slade, hearing the remark, raised himself up slightly and said:

"It is not necessary to make such preparations, as I do not intend to die. I shall live to avenge the cowardly attack of Jules."

He was taken into the house, received prompt attention, and in a few weeks was able to be moved to his old home at Carlisle, Illinois, where he rapidly recovered and, in due time, returned to his duties on the stage line. After realizing the situation and discussing the cowardice of the attack and lack of provocation, the stage boys decided to be executioners themselves. They strung a pole across two large freight wagons and hung Jules Beni to the beam. At this instant the General Superintendent of the whole division arrived and cut him down before life was extinct. After his revival and it was discovered that Slade would live, he was offered his freedom on condition that he would leave the country. Jules gladly accepted the condition and left for Denver.

At this time there was no legal tribunal near at hand before which he could be tried and punished for his crime. There was no law from the Missouri River to California except the miners' courts at Denver and in Nevada and the Mormon tribunal at Salt Lake City.

Colorado was not then a Territory. There was a kind of a provisional government. The name was Jefferson changed to Colorado when the Territory was organized.

When Slade recovered from his wounds and returned to his field of duty, he was disposed to avoid his assailant. He even went so far as to send word to Jules that he would not hurt him, but warned him to keep out of his immediate neighborhood. They were now a long way apart and Jules would have to come all of the way from Denver to Julesburg to reach the vicinity of Slade's labors. Nevertheless, he did come and, as a matter of course, met his death at the hands of Slade.

Two years afterward in August, 1861, Slade was proceeding over his division from Rocky Ridge Sweetwater eastward when he heard that Jules was nearby driving some stock over the regular stage road that he was obliged to pass over in the performance of his duties. Slade's family lived at Horseshoe, thirty or forty miles west of Fort Laramie. He stopped there and remained a week in order to let Jules pass out of the country with his stock. Again proceeding east over his division a week later he found on reaching Laramie that Jules had not gone out of the country, but was only twelve miles distant. After a consultation with some of his friends, he determined to capture and kill his adversary, for he was told that if he proceeded on his way Jules would fire on him from ambush and kill him and perhaps others in the attempt. A plan was formed and Jules

was captured twenty miles east of Laramie, Slade arriving soon after and took the matter into his own hands and shot him to death. Jules offered stern resistance to his captors, firing upon them several times, and was secured after a running fight in which one shot took effect.

After his death a Frenchman by the name of Bordeau was chosen to select sufficient stock to reimburse Slade for expenses incurred while recovering from Beni's murderous attack two years before. The remainder of his stock and the money on his person was disposed of in accordance with his own directions. In justification of this deed of bloodshed on the part of Slade, it was stated that the Frenchman lingered on the road for the purpose of a hostile meeting with Slade; that he often indulged in such expressions as "I have come for a topnot and I am going to have it." "Not afraid of any d——d driver, express rider, or anyone else in the mail company." Slade's friends, therefore, made him believe that if he did not kill Beni he would himself be slaughtered by him. The mail company which employed him and a military tribunal at Laramie, the nearest for fifteen hundred miles, to which he gave himself up after shooting Beni, exonerated him.

It was said by others, but denied by Slade's friends that, after killing Jules, he cut off his ears and carried them in his vest pocket for a long time, and that he prolonged the agony of his enemy by shooting him by degrees. It was also said that he was quarrelsome on the line of his division, and one occasion killed

the father of a little half-breed boy whom he afterwards adopted and who lived with his widow after his execution. It was also said that on another occasion, some emigrants having their stock either lost or stolen, Slade, on being informed of it, went with one of them to the ranch, the owner of which he suspected of stealing stock and, opening fire upon them through the door, killed three and wounded the fourth. Stories of his hanging men and of numerous assaults, shootings, and beatings in which he was said to be the principal actor form part of the stories of the vanished stage lines. This, then, is the reputation which preceded him to Virginia City, to which place he went in the spring of 1863. During the following summer he went to Milk River as a freighter, where he accumulated great gains but spent them lavishly.

After the execution of the six men at Virginia City and Hunter's execution in the Gallatin Valley, the Vigilantes considered their work accomplished. Now that they had freed the Territory of highwaymen and murders they determined, in the absence of the regular civil authority, to establish a provisional court where all offenders might be tried by judge and jury. It was the fact that Slade tore in pieces and stamped upon a writ of this court, organized in the interest of peace and social order and civil authority, and menaced its judge at the point of a derringer that formed the culminating act that led to his execution.

He had never been accused of murder or even suspected of robbery in the Territory. The latter crime

had never been imputed to him anywhere. His lawless acts while intoxicated and his defiance of duly accredited civil authority led to the belief that, as he had killed men in other places, he would, unless checked in his wild career, commit the same acts in Virginia City. After his return from Milk River, his intemperate habits increased so fearfully that his demonstrations were perfectly violent. It became a common thing for him to take the town by storm. He and his pals would gallop on horseback through its main streets shooting and yelling like devils, firing their revolvers, riding their horses within the open doors of stores, destroying the goods and insulting the inmates.

He was warned many times by his friends that his lawless conduct would end in certain punishment. He paid no attention to their warnings, however, and kept on in his lawless course until the public daily expected some bloody outrage at his hands. Finally after one of his all-night carousals, in which he and his companions had made the town a pandemonium, he was arrested by the Sheriff and taken before Judge Davis. While the warrant of his arrest was being read, he seized the writ and tore it in pieces stamping on it in mad fury. Only the day before he had threatened to murder a peaceful citizen who had merely remonstrated against his riding his horse into his store, and now he sought out Judge Davis and threatened his life with a loaded pistol. This act of violence sealed his doom.

The Vigilance Committee was once more called together, and, after deliberation, passed sentence of death upon him. Loath to perform this act, they were forced by public opinion to execute it. More than six hundred miners marched in a body to the Committee and demanded his execution. In the meantime Slade had found out what was intended and was instantly sobered by the information. He went to Judge Davis and made a humble apology for his violent conduct. Nevertheless it was too late. The head of the column turned into Wallace Street and stopped in front of the store where he was in the act of apologizing to Judge Davis, arrested him, and informed him of his doom. He now began to plead for his life and to see his wife who was living on their ranch on the Madison twelve miles distant from Virginia City. A message from Slade bore to her the news of his peril. In a moment she was in the saddle and urging her fleetest horse over the rocky road to Virginia City.

Meanwhile preparations were being made for his execution. A beam was laid across the top of the high gate posts of the corral near the site of Russell's stone buildings to which the rope was fastened. A dry goods box served for the platform of the gallows. Slade, surrounded by a guard of a thousand resolute and determined men, was carried to this place. He was so exhausted by his lamentations, appeals, and prayers that he was wellnigh unable to stand beneath the beam while they adjusted the rope about his neck.

He still begged to see his wife and kept calling her name and exclaiming:

"My God! My God! Must I die? Oh, my dear wife!"

All things being ready, the command was given:

"Men, do your duty."

The box was quickly slipped from beneath his feet and he died almost instantly. His body was removed to the Virginia Hotel, where it had been scarcely laid out when his unfortunate wife arrived, only to find him dead in the darkened room. With heart-rending cries she bewailed his death. It was long before her grief and tears ceased over her sudden and extreme bereavement. Such was the close of the career of Joseph Alfred Slade, the idol of his followers and the terror of his foes.

There were but few more executions by the Vigilance Committee after that of Slade. Peace and order reigned throughout the mining country. When acts of violence occurred punishment soon followed. James Brady, a saloon-keeper in the lower town known as Nevada City, was tried, condemned and hung for shooting a man by the name of Murphy, against whom he bore a grudge. Before his death he wrote the following letter, which was found in his saloon.

"My Dear Wife:

"You will never see me again. In an evil hour, being under the influence of whisky, I tried to take the life of my fellow man. I tried to shoot him through a window. He will, in all probability, die, and that at my hands. I can not say that I should not suffer

the penalty affixed to the violation of the law. I have been arrested, tried and sentenced to hang by the Vigilance Committee. In one short hour I will have gone into eternity. By the love I feel for you in this, my dying hour, I entreat you to be a good woman. Walk in the ways of the Lord. Keep Heaven, God and the interest of your soul before your eyes. I commend you to the keeping of God. Pray for my soul. Farewell forever.

"Your husband,

"James Brady."

In July following, Jim Kelly was hung for horse stealing at Oliver's Station on the line of the Salt Lake and Montana stage road. While he was yet on the trap some Shoshone Indian warriors came up and viewed the proceedings with evident amazement. When the plank was knocked from under him and he was swung into eternity, the Indians gave a loud "Ugh" and started at full speed for their camp. They had never before seen a man killed in that manner and were thoroughly frightened. They seemed to fear that the same death would be meted out to them.

Late in the month of August, a man by the name of James Bradley of Nevada was robbed of seven hundred dollars in gold by John Dolan, alias Hard Hat, who had been living with him. He made his escape and started for Salt Lake City, but was followed by the Vigilance Committee, captured and brought back to Nevada City, where he was executed

for the crime on the seventeenth of September in the presence of six thousand spectators.

R. C. Rawley was hung at Bannock City in the same month. He was a man of education and fine appearance until ruined by liquor. He had once been a merchant in a large western city. The next execution was that of John Kem, alias Bob Block, for the murder of Harry Slater, a professional gambler. Shortly afterward occurred the capture and execution of Jack Sillire, alias Jacob Seacrist, a murderer of twelve years' standing and the slayer of twelve men, all of which he confessed before the rope was adjusted about his neck and he was swung into eternity.

The work of the Committee finally drew to a close. After the Territory was organized, laws enacted, and courts established the authority of the Vigilantes ceased and they were glad to turn over their authority to the civil courts. The number of executions by the order of the Vigilance Committee of Montana was thirty-two, as follows: George Ives, at Nevada City; Eratus Vagar, alias Red, and George W. Brown, at Stinking Water; Henry Plummer, Ned Ray, Buck Stimson, John Wagoner and Joe Pizanthie, at Bannock City; George Law, Frank Parish, Haze Lyons, Jack Gallager and Boon Helm, at Virginia City, Montana; Steve Marshland, at Big Hole Ranch; William Benton, at Deer Lodge Valley; Robert Zackery, Cyrus Skinner, Alexander Carter and John Cooper, at Hell Gate, Montana; George Shears, at Frenchtown, Montana; William Graves, at Fort Owen; William Hunter, at Gallatin Valley, Montana;

R. C. Rawley, at Bannock City; J. A. Slade, at Virginia City; James Brady, at Virginia City; Jim Kelly, at Oliver Station; John Dolan at Nevada City; John Daniels, alias Jacob Seacrist, at Hell Gate; James Daniels, at Helena City; John Morgan and John Jackson, horse thieves, at Virginia City; also one whose name was unknown.

In addition to the foregoing, all of whom paid the penalty of their crimes with their lives, nearly one hundred were banished from the Territory. It was the opinion of a number of the citizens, perhaps a majority, that hanging was too severe a penalty for stealing unless the victim's life was taken or endangered. The number of people who had been killed by the road agents was estimated at thirty or more. The number who had been held up and robbed on the road between Salt Lake City and Bannock and Virginia City exceeded two hundred.

CHAPTER XXV

The Vow Made Good—A Happy Marriage

Thomas was acquainted with several of the parties who were held up and robbed. During the time that he and Jones were working their claim in Bivens Gulch, two masked men entered the Red Rock Saloon in Bagdad between the hours of ten and eleven o'clock. They shot and killed the proprietor and wounded his partner, the bartender, and got away with two thousand dollars in gold. The bartender was shot through the neck, the ball passing between the jugular vein and the windpipe. Notwithstanding the close call and the dangerous wound, the bartender was up and waiting on his customers in less than a month.

It was afterward supposed that Bill Hunter was one of the men who did the shooting and robbed the saloon. There was a miners' meeting in Bagdad the day that the saloon was robbed for the purpose of settling a dispute in regard to a mining interest. Most of the owners of Bivens Gulch were present at the meeting. Bill Hunter was seen in the crowd and in the saloon at different times during the day. He had made frequent visits to the Gulch, it was supposed for the purpose of finding out who were making money and who were intending to leave with money. After the Vigilance Committee was organized and the names of the road agents known, Bill Hunter was not seen

or heard of in Bivens Gulch. He was executed the next year in the Gallatin Valley.

The mine that Thomas and Woodbury discovered near Bannock City proved to be a rich claim. After Woodbury and his partners had taken out a large amount of gold which they kept in tins cans under their bunks, their cabin was entered one night by four masked men, who held them up at the point of a pistol and robbed them of all the gold they had taken out.

Captain Dawson and Mont White owned a claim near Bannock City. One day while they were working their claim, two horse thieves stole two of their best horses and rode them off into the mountains. Dawson, White and one of their hired men followed them. The robbers, who were concealed behind rocks and bushes a short distance in the mountains, fired on the party, shooting Dawson and White. The hired man escaped unhurt, and, returning to the mines, reported what had happened. Dawson's brother and a number of miners went with the hired man to the place where the party had been attacked. They found Dawson and White both dead, shot through their bodies with buckshot.

It seemed that the robbers had made a hasty retreat after the shooting, perhaps fearing a larger party in pursuit. Dawson and White were not robbed of either their gold watches or the gold that they had with them; neither were their horses taken. They were found near their dead bodies. They were the last men killed by robbers or road agents, as the Vigilance

Committee was organized a few days after Dawson and White were killed. Thereafter the robbers and road agents were kept busy trying to escape the punishment that they deserved.

After Thomas and Jones finished working their claim on Bivens Gulch, Thomas bought an interest in a rich claim in the Pine Grove District, eight miles from Virginia City, where he followed mining while he remained in the gold region of Montana.

When the last of the road agents had been executed, a large number of miners, who had made their pile at mining and had been afraid to leave the country for fear of being held up and robbed, started for their homes. Thomas, who had been away from his old Beech Woods home for more than seven years, most of which time he had spent in the mountains prospecting and mining, decided to leave the mining country. He sold his mining interests and left Virginia City for his home the fifteenth of September. He arrived in the States the fourteenth of November with enough gold to make good his vow. The amount of his pile will be left to the imagination of the curious, as a miner seldom tells how much gold he brings home.

Shortly after his return home, he was united in marriage to the girl he left behind him, who had been one of his pupils during the term that he was teaching in the Beech Woods country. During the last year past they celebrated their golden wedding anniversary at 625 Prairie Avenue, Creston, Iowa, where they now reside. So mote it be.

The End.

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